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AMERICAN ECCLESIASTICAL REVIEW.

(MONTHLY)

VOL. III.] EDITED BY REV. H. J. HEUSER. [No. 5.

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"*Ut Ecclesia ædificationem accipiat.*"
I. Cor. xiv. 5.

NOVEMBER.

1890.

FR. PUSTET & CO.,

NEW YORK AND CINCINNATI.

SUBSCRIPTION, FOR THE UNITED STATES and CANADA, $3.50 per annum.

EUROPEAN COUNTRIES, $4.00. AUSTRALIA, $4.50.

Literary Communications and Books for Review to be addressed to the Editor; Business matters and Subscriptions, to the Publishers.

Entered at the Post Office, New York, N. Y., for transmission through the mails at Second-Class Rates.

Adprobatio.

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BALTIMORÆ,

die 22 *Junii*, 1889.

Imprimatur.

MICHAEL A. CORRIGAN,

Arch. Neo-Ebor.

Imprimatur.

PATRITIVS JOANNES RYAN,

Archiep. Philadelph.

NEO-EBORACI, *die m. Oct.* 25, 1890.

PHILADELPHIÆ, *die m. Jan.* 1, 1890.

H. GABRIELS, S. T. D.,

Censor Deputatus.

RECOMMENDATION.

THE CATHOLIC UNIVERSITY OF AMERICA.
Washington, D. C., Nov. 2, 1889.

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AMERICAN

ECCLESIASTICAL REVIEW.

VOL. III.—NOVEMBER, 1890.—NO. 5.

THE GENTLEMANLINESS OF ST. PAUL.

"RELIGION," says Coleridge, "is the most gentlemanly thing in the world. It alone will gentilize, if unmixed with cant." No one who has read the writings of St. Paul, or his life, as described by St. Luke in the Acts, will suspect him of a tendency to cant. The sincerity of his religious convictions is one of the most striking traits in the Apostle of the Gentiles. Even M. Rénan, though he does have a low estimate of St. Paul in other respects, admits that he was a man of deep religious convictions, "a powerful soul, progressive, enthusiastic, a conqueror, a missionary, a propagator." To the ordinary mind, the reading of St. Paul probably shows him as a man possessed of great courage and tireless activity. Occasionally there is a streak of pathos and tenderness, hardly looked for in such a character. If he corresponds in any way to the common idea of a Christian gentleman, it is rather to that of the rough-diamond sort, which belongs more to the rustic gentry than to men who form their manners through the influence of refined feelings. Nevertheless St. Paul presents the character of the true gentleman as Thackeray and Cardinal Newman have, each in his separate way, described

him. We find in his life the evidence of high culture and varied knowledge, an elevated sense of truth and right, as well as that delicate appreciation of what is due to the personal character and social position of others, which at once points out the gentleman in feeling, no matter under what disadvantages he otherwise appears. Such is Paul, the impassioned lover of Christ crucified, although it is not at once apparent behind the principal purpose of his mission.

In order to appreciate the real character of the Apostle who styles himself "the least," although he had labored more than all the rest, we must not forget his origin. He was a gentleman by birth. His parents, who had emigrated from Giscalis in Palestine, were well-to-do citizens at Tarsus, and Roman citizens, not by purchase or residence, but by inheritance. According to Strabo's account, Tarsus outranked even Athens and Alexandria in point of culture. The learned men of Asia-Minor, Syria, and Egypt, and many from Greece, met in the schools of this great city, which was beautifully situated in a fertile plain, close to the sea. It was even more noted for its marts, where the merchant princes of the surrounding countries gathered to exchange and purchase rare produce of the East and West. His family being descended from the tribe of Benjamin, whence the first king of Israel had been chosen, it is easily understood why the boy should have been called Saul, that being the name of his royal ancestor. Whatever the value of the education he received at Tarsus before the age of twelve, we cannot but suppose that his youthful intellect, his vivid imagination, and fiery disposition received strong impressions from the scenes that surrounded him there. If he developed, as has been said, his knowledge of the classics at a later date, when in the school of Gamaliel, it can hardly be doubted that the teachers of the child at Tarsus, whoever they were, laid the foundation for such a taste. His parents were, of course, thoroughly attached to the Hebrew law and traditions. His grandfather had been a

Pharisee, and so was his father. St. Paul himself, later on, belonged to this school, which was at the time probably the most respected of all the Jewish sects. The desire on the part of the parents of keeping alive in the boy the religion of his forefathers, and perhaps his own inquisitive and earnest nature, making him anxious to roam and to learn, were the cause why at an early age he was sent to Jerusalem. It appears that an elder sister resided there, who was married; for in later years we find one of her sons saving St. Paul's life, by secretly informing him of a design which the Pharisees at Jerusalem had of killing him.

At the feet of Gamaliel, the most celebrated Rabbi of his day, the youth learned to expound the sacred text. Barnabas, whom many years afterwards he met as a Christian, and who introduced him to St. Peter and to St. James, Bishop of Jerusalem, was a fellow disciple with him at the Temple school. But young Saul's education seems not to have been confined to the study of the sacred books and the Halacha of the great synagogue. He gives evidence of his familiarity with the old classics, quotes from Menander, Aratus, and Epimenides, the Rip Van Winkle of ancient Greece. Gamaliel was of a liberal tendency and inclined to foster these studies. According to a Rabbinical law every Hebrew boy was obliged to learn some trade. Scholars were not exempt from this obligation, and St. Paul adopted the occupation of rope or tent maker, an industry for which Tarsus was noted. Later on he became a member of the Pharisees, who had the name of being superior in learning as also in the observance of the Mosaic ordinances. Such are the accounts which we receive partly from himself, partly from traditions handed down by men like Alexander, the Cyprian monk, in the sixth century, and others.

That St. Paul soon became a notable figure and enjoyed the respect of the educated classes is evident from many circumstances in his life, even if his previous education and associations did not lead us to infer this. When St. Luke describes

him as a sort of guard at the scene of St. Stephen's martyrdom, he speaks of him as "a young man." Not long after, we meet him with an armed squad, on his way to Damascus, in the capacity of commissioner, authorized by the Sanhedrin, and with letters from the High Priest. He was only converted a few days when he at once turns about and argues with the Pharisees in the synagogue of Damascus and confounds them, showing that they had misinterpreted the Messianic prophecies.[1] This no man could have attempted with impunity unless he possessed learning and authority at least equal to those with whom he disputed. And St. Luke expressly states that he did so immediately, that is, without much time passing in which he might have acquired a certain superiority by the preparation of his arguments. We notice a similar intellectual as well as social ascendancy throughout. At Athens he disputes openly with the philosophic sects, or rather they "disputed with him," which seems to imply that he had been sought out by them as an opponent with no mean reasons. They were, as we are told, Epicureans and Stoics, possibly the hardest people to convert, if we judge them by their principles.[2] But St. Paul tells them frankly; "I perceive that you are in all things, as it were, too superstitious."[3] Dionysius the Areopagite is converted. At Ephesus we find St. Paul disputing daily for two years in the famous school of Tyrannus, besides preaching in the synagogue. Many of those who had followed curious things brought their books together and burned them. Men who possessed books in those days did not ordinarily count among the democracy, and we may take for granted that it took considerable show of learning, with wisdom, to convince them of their errors. Even the taunt of one of the governors, that much learning had made the Apostle mad, is not without its significance in pointing out St. Paul's ability.

We always find him in what might be called superior company, and we might suppose that there was a certain refinement

[1] Acts iv. 20. [2] Ibid. xviii. 18. [3] Ibid. 22.

in his manner which especially fitted him to be that vessel of election which, as God had destined, should carry the name of Christ before the Gentiles and kings.[1] Thus at one time he has as his traveling companion a foster brother of Herod, tetrarch of Gaul. The rulers of Asia everywhere seem to have been friendly inclined towards him, in spite of the accusations against him and his own manly assertion of his rights, when he saw his opponents were transgressing. In one place we find the town-clerk making an harangue to defend him against the angry crowd.[2] St. Luke seems to lay special stress in different places upon the fact that St. Paul made many converts among the noble women of the Gentiles. This was the case not only among the Thessalonians,[3] but among the Bereans, who, even as citizens, boasted of greater nobility than the former.[4]

One trait strikes us more than the rest, perhaps because it is characteristic of the American gentleman above all other nationalities. It is the principle well expressed by the dogmatic phrase "Mind your business." The great saints in the Church, who were also great organizers, have always made it a favorite rule of action. "We entreat you, that you use your endeavor to be quiet, and that you do your own business."[5] Further St. Paul puts the maxim "Honesty is the best policy" on a very sound basis, when he enjoins upon his people, "that no man overreach nor deceive his brother in business: because the Lord is the avenger of all things."[6] He does not want them to have anything to do with people who meddle, and he uses some strong language about gossiping idlers.[7] As for Timothy, he reminds him that the clergy have no business to implicate themselves in worldly affairs.[8]

However, he knows his own business, and will not allow any one uncalled for to interfere with it. This is brought out by the manner in which he asserts his rights. A tribune commands him to be scourged. As they have bound the Apos-

[1] Acts ix. 15. [2] Ibid. xix. 35. [3] Ibid. xvii. 4. [4] Ibid. 12.
[5] I. Thessal. iv. 11. [6] Ibid. 6. [7] II. Thessal. iii. 10–12. [8] II. Tim. ii. 4.

tle, he turns to an officer standing by and asks with a certain conscious superiority: "Is it lawful for you to scourge a man that is a Roman?" The proceedings are stopped, and the centurion hastens to tell the judges what Paul has said. The tribune had purchased his own citizenship at a great cost of money, and he wondered if Paul could be so wealthy as to have procured the same advantage. So he asks him about it and tells his own story of how he became a Roman citizen. Paul listens, and then simply says: "But I was born so."[1] With equal manliness he avows that he is a Jew, the son of a Pharisee and a Pharisee himself, "the most sure sect of our religion." Yet he would have them understand that he laid claim to patriotic dignity apart from his Jewish descent: "I am indeed a Jew, a man of Tarsus in Cilicia, a citizen of no mean city."[2] On this ground he asks the right to speak to the people. When a paltering judge, bidding for the popular favor, wishes to delay sentence and send him to another court, St. Paul breaks forth: "I stand at Cæsar's tribunal, where I ought to be judged. To the Jews I have done no injury, as thou very well knowest.—I appeal to Cæsar." What a shock it must have been to the Pharisees, who had come down to Cæsarea, all the way from Jerusalem, to watch the issue of that trial and to testify.

In singular and beautiful contrast with this courageous and intelligent demeanor is his deportment with regard to his superiors civil and ecclesiastical, when they exercise their just authority. "If I have injured them (the Jews), or have committed anything that deserves death, I refuse not to die." All the Gentile judges, in every court in which he is tried, bear witness to the truth of what he himself asserts before his accusers: "I study to have always a conscience without offence towards God and men." Once the high-priest Ananias takes the judgment seat. When St. Paul is brought into the council hall he pleads "not guilty." The arrogant priest bids some one strike him on the mouth, as a first ar-

[1] Acts xxii. 25-28. [2] Ibid. xxi. 39.

gument. The accused, not knowing or recognizing Ananias, turns about, addressing him: "God shall strike thee, thou whited wall. For, sittest thou there to judge me according to the law, and contrary to the law commandest me to be struck?"—And they who stood by remind him that it is the high priest of God whom he is reviling. O touching humility of the manliest yet the gentlest of men! "I knew not, brethren," he answers meekly, "that he is the high priest. For it is written: Thou shalt not speak evil of the prince of thy people."

We find a similar disposition of reverence and even courtesy of manner and speech in his conduct towards King Agrippa and his other judges: "I think myself happy, O king Agrippa, that I am to answer for myself this day before thee." This is the same Paul who would not, as he distinctly says, use words of flattery. It was his sense of the proprieties to the person whom he addressed. And Agrippa feels this. He forgets the charges of the Jews and his character of judge, touched by the manner of the accused. "In a little while you would persuade me to become a Christian," he says. On an earlier occasion, after having traveled over the Island of Cyprus, he comes to Paphus. We meet him at the house of the Proconsul Sergius Paulus. The latter had invited him and Barnabas, and became the first notable convert of St. Paul. It will be noticed that up to this time the Apostle is invariably called Saul. The Holy Ghost calls him by this name, when He appoints him to the special mission among the Gentiles. He is called so for a long time after his baptism at Damascus, and not until we hear of the conversion of Sergius Paulus, does any one call him Paul. Was it in deference to the habits of the Romans, who sometimes assumed the name of some benefactor or illustrious friend? Some writers have given this reason for the change of name. At all events, it may have been one of the reasons. We know that the two became great friends afterwards, and that Sergius Paulus accompanied the Apostle to Spain, before being

made bishop of Narbonne, in France. The name of Paul would serve indeed many a purpose, considering the peculiar mission of the evangelizer of the Gentiles. It had the ring of the Roman nationality about it, recalling the illustrious memory of Æmilius Paulus and others of the same great family, whereas Saul, being a Jewish name, might have provoked prejudice among the masters of the then known world. The change was slight and hardly noticeable in case he might be with those who would call him by the old name. It may also have satisfied his sense of humility, the word *paulus* signifying *little*, a term which, whilst it expressed that self-contempt which the Apostle felt for himself, like St. Francis when he called his band of friars *minors* or *minims*, also suited, as we are told, his diminutive stature, although

Major in exiguo regnavit corpore virtus.

On the whole the action of St. Paul, in assuming the Roman name, impresses us with a strong sense that he was not one of those narrow minds whose national or social prejudices prevent them from adopting methods and habits suited to new circumstances rather than those which are in harmony with old customs.

We have said that St. Paul was possessed of those finer feelings characteristic of the true gentleman, but which do not at once strike us when we read his life in the Acts or his words in the Epistles. St. Jerome describes him as combining gentleness and gravity in his outward manner. Nicephorus[1] draws a charming picture of him, having before him, it seems, the celebrated image of St. Paul belonging to San Sylvestro. His face, his gait, and motions bespoke that modesty which he preached to others. "Let your modesty be known to the whole world," he writes to the Philippians.[2] And again: "Brethren, whatsoever things are modest, whatsoever things are amiable, whatsoever things are of good repute, if there be any virtue, if there be any praise of discipline, think on these things."[3] And as if

[1] Cf. Corn. a Lapide, vol. XVII., 29. [2] Philip. iv. 5. [3] Ibid. i. 8.

conscious that he had striven to give them the example of this modesty, this amiability, this admirable self-restraint which is the source of good repute, he immediately adds: "The things which you have both learned and received, and heard and seen in me, these do ye." Whilst fearless of the judgments of men in matters of conscience, he is never reckless of his reputation, or that of the Christians, among those who are not of the faith. In each of his letters he points out the necessity of keeping a good name among Jew and Gentile, of preserving peace "as far as may be" with all men.

His urbanity is apparent from the manner of his salutations in the epistles which he writes. He says all sorts of kind things, remembering friends by the services they did to him or to the brethren; yet he reminds them also that he has never "at any time used the speech of flattery, as you know." Though probably better versed in the Sacred Scriptures than any of the other Apostles, and having received his mission from heaven, as we might say, directly, he submits his gospel for approbation to St. Peter and the rest, as he tells the Galatians.[1] His generosity is simply magnificent. He forgets all former injury and prejudice against him when there is question of helping those in need. The Jewish converts had always treated him with more or less coldness. They considered him as something of a foreigner. When he and Barnabas came to them, they invariably gave preference to the latter, who was a true Jew of the tribe of Levi. In many places they would not hear him at all, and this was the case at Jerusalem. Nevertheless, when he hears in Antioch that famine oppresses the converts at Jerusalem, he at once takes up collections and labors with his own hands to increase the sum by which to help them. This is the more admirable, when we recall to mind that he never asked any alms for himself. "I have not coveted any man's silver or gold or apparel—and for them that are with me these hands

[1] Galat. ii. 2, 9.

have furnished."[1] For the sake of the weak he labored in this manner, remembering that it is more blessed to give than to receive.

Nothing is so touching an evidence of his deep feeling and affectionate disposition as the occasional outbursts by which he conjured them to be faithful to their covenant. He reminds them that he did not content himself with preaching in the synagogue, but has gone from house to house, admonishing each one separately: "How I have kept back nothing that was profitable to you—have preached—and taught you publicly and from house to house." "Therefore, watch, keeping in mind that for three years I ceased not, night and day, with tears, admonishing every one of you." Full of pathos is the scene at Ephesus, when he bids farewell—it was to be the last for them on earth. He had spoken to the clergy and warned them of wolves who would not spare the flock after his departure. "And when he had said these things, kneeling down, he prayed with them all. And there was much weeping among them all; and falling on Paul's neck, they kissed him. Being very much grieved for the word which he had said, that they should see his face no more. And they conducted him to the ship."

Before concluding this—just here—we took up Cardinal Newman's description of the true gentleman, as he gives it in his "Idea of a University."[2] The parallel is perfect in almost the least details. What wonder that the best minds of all Christian ages have agreed that the study of St. Paul is one of the best means of educating one's self for the practical life which is to lead us to heaven. St. Chrysostom, the golden-tongued, found in it the secret of his power over the hearts of men. "I burn with love for this man," he says, "and have him ever on my lips; and looking upon and into his soul like a pattern of patterns, I wonder at the stu-

[1] Acts xx. 33, 34.

[2] *Idea of a University*, p. 204, or Mr. Lilly's *Characteristics of Card. Newman*, p. 100.

pendous self-renunciation, which trod beneath its feet the love of earth; I wonder at the excellence of his fortitude, at the fervent love for God; and I believe that in this single man all virtues were combined and perfected."[1]

THE ASPERGES.

I.

THE self-sacrificing missionaries who first ministered to the scattered Catholic population of the United States encountered many difficulties, not the least of which was that of strictly conforming to the ceremonial of the Church in her various sacred functions. At a time when the Adorable Sacrifice was offered up now under a tree, now in a barn or house, again in a canal tunnel—as the Rev. Prince Gallitzin once celebrated it west of the Alleghany Mountains—it cannot be a matter of surprise that all the ceremonies of the liturgy were not observed. This state of affairs existed for a longer or shorter period in all parts of the country, and is still found in many places. Few of the older of our missionaries but are able to recall scenes in which it would have been impossible to carry out the ceremonial; and the poor priest, with the best intentions, found himself in very truth the creature of circumstances. The early missionaries were also at a disadvantage on their own account. Like their people, they were for the most part from Ireland, Germany, or France. The centuries of English oppression, with their restrictions on Catholic education in general and their prohibition, under the severest penalties, of education for the priesthood, were not sufficient to quench the missionary spirit of the Irish people, although they were frequently successful in depriving those who aspired to the sacred ministry of the opportunity of receiving that thorough

[1] S. Chrysost. Homil. XI, in Genes.

training which would have better fitted them for the exercise of the noble calling to which, even in their oppressed condition, they heard the divine voice inviting them, and which they had the hereditary courage to accept. The disturbed state of continental Europe, too, a century and less ago—the time when the Church in this country received permanent organization—was of the same character, leaving the candidates for the priesthood to do the best they could to fit themselves for following the promptings of their heroic zeal. Hence many came to this country at that unhappy time with but an imperfect preparation for the fulfilment of their exalted mission. To these difficulties must be added the variety of national customs, both of priests and people, which could not fail to exercise an influence on the rising Church in America.

Coming nearer to our own time, when the indomitable energy of the first American prelates prompted them to found ecclesiastical seminaries for the training of our youth —and which was undertaken at a very early day—new elements entered in to render the introduction of the entire ceremonial extremely difficult, if not impossible. The crying needs of the infant Church forced the bishops, much against their will, to ordain and send out priests as soon as they had received the minimum of necessary attainments, in order that bread might be broken for the children who were crying for it. These young priests were generally so much occupied with missionary work, that they could find little time for study; they had no brother priests to consult except at long intervals; and they were so poor that they were unable to buy the few books suitable for them which the market then afforded. What wonder that their scanty store of knowledge suffered from the ravages of time, and the difficulties of their position forced them to encroach somewhat on the domain of ritual requirements? Far be it from me, or from those more favored in our day, to underestimate their difficulties, or censure their conduct. Rather should

we study to emulate their ardent zeal and spirit of self-sacrifice. These young priests, finding their seniors—with whom they were sometimes placed as assistants, and who had entered the mission under still less favorable circumstances,—omit certain ceremonies, would naturally follow their example, and this for two reasons: First, from fear of being criticised and censured, a fear which was not in every case imaginary; and secondly, from a reflex conclusion that what was permitted to their elders was also permitted to them. I am neither attempting to censure nor to justify any departures from liturgical observance, but merely to account for them.

When better times dawned upon the Church here, the difficulties surounding the priest were not entirely removed. The urgent demand for priests was, if anything, greater than before, owing to the ceaseless tide of immigration, largely Catholic; the professors in our seminaries were themselves for the most part missionaries, conversant with the difficulties of the missionary field, and were not always so well up, it may be, with the strict requirements of the liturgy as could be desired; and the necessity they were under of crowding a long course into a brief space forced them to overlook certain points to which greater attention can be devoted at the present day. If it does not savor of temerity, it may still further be remarked that, when occasionally a missionary was raised to the episcopal dignity, the cruel lessons of circumstances, regretted by none more than by himself, may have followed him, and caused him, in the number and variety of his onerous duties, to tolerate certain departures from the requirements of the liturgy the carrying out of which would have proven, under the circumstances, all but impossible. With these prefatory remarks I shall enter upon the subject indicated by the title of this article.

II.

And first of the origin and history of the *Asperges*.

It is not to be wondered at that from the earliest times, both among the true and the false systems of religion, water should have been regarded as a purifying element; and hence we find that Egyptian priests were required to wash themselves twice every day and twice every night while officiating at their pagan rites. In the ceremonial of the true Church we read that Solomon placed the molten sea near the entrance of the temple for the corporal purification of the priests who were to offer sacrifice. When the fulness of time came, and the shadows gave place to the reality, it was natural that the sensible should yield in many things to the mystical. The learned Cardinal Baronius, in his *Annals* for the year 57, shows, on the authority of both Latin and Greek writers, that in the ancient churches, among both nations, there was, at the entrance or porch, a font, or cistern, or shell, in which the people were wont to wash their faces and hands before entering the house of prayer. The same authority, speaking of the year 134, proves that the blessing of salt and water, and sprinkling the faithful with it, was transmitted from the Apostles. Marcellius Columna attributes the introduction of the custom of blessing water to the Apostle St. Matthew, a rite which was afterward approved by the other Apostles, and in time came into general use. Other writers, especially St. Basil, also show that it dates from Apostolic times.[1]

The introduction of the custom of blessing water before the principal Mass on Sunday, and sprinkling the people with it, is commonly attributed to Pope St. Leo IV (847–855); but there are not wanting learned writers who trace it to a far more remote antiquity, and regard the words of the Pontiff as referring to an existing custom rather than to the introduction of one not yet in use. His words, addressing

[1] Fornici, *Institutiones Liturgicæ*, pp. 353, 354; *Kirchen Lexicon*, vol. I., p. 482.

the clergy on their duties, are: "Bless water every Sunday before Mass, whence the people may be sprinkled, and have a vessel especially for that purpose."[1]

The *Asperges* was directed to be given by one of the canons of a synod held at Rheims by Regina and Hincmar in the ninth century, and Walafrid Strabo (born 806) also speaks of it. Hence we may safely conclude that the *Asperges*,[2] substantially as we have it, dates from at least as early as the beginning of the ninth century. But that it underwent minor changes since that time is more than probable, inasmuch as the ceremonies of the Missal were not irrevocably fixed till some seven centuries later. Having said so much of the history of the *Asperges*, let us now turn to the obligation of performing it, a point upon which it is desired to lay special stress, the better to promote uniformity.

When St. Pius V, acting in accordance with the recommendation of the Fathers of the Council of Trent, issued a carefully revised and corrected edition of the Roman Missal, he commanded all persons of whatever dignity, even the cardinals of the Holy Roman Church, in virtue of holy obedience, to make use of that Missal and no other, and follow the ceremonies prescribed in it, unless they had a different rite dating back at least two hundred years. His Bull is prefixed to every Missal. The same command, with even severer penalties, was renewed by Popes Clement VIII and Urban VIII. From these sacred enactments it follows that no person but the Pope has power to alter the rubrics of the Missal or dispense any one from their observance, whether these rubrics are prescriptive or only directive. Now, one of the rubrics of the Missal, after giving the form for the blessing of water, continues: "Sacerdos celebraturus indutus pluviali coloris Officio convenientis, accedit ad altare, et ibi ad gradus cum ministris genuflexis, etiam tempore paschali, accipit a diacono aspersorium et primo aspergit altare," etc. The *Asperges* is also prescribed by the

[1] Fornici, p. 356. [2] *Kirchen Lexicon.*

ritual, which has a rubric, after the blessing of the water, which directs that, "Post benedictionem aquæ, sacerdos, Dominicis diebus, antequam incipiat Missam, aspergit altare, deinde se, et ministros, ac populum, prout in missali præscribitur." The Cæremoniale Episcoporum (L. II. Cap. xxxi.) also prescribes the *Asperges*, and directs by whom it is to be given.

In the first synod ever held in the United States, that which convened at Baltimore in November, 1791, it was decreed that in churches served by more than one priest, or in which there were laics able to sing, after the performance of certain prescribed devotions, "solemniter fiat aspersio aquæ benedictæ, ut in missali præscribitur."[1] The Second Plenary Council, re-enacting certain decrees of previous councils, says (No. 219): "Manuale cæremoniarum et librum cæremonialem, jussu Concilii Baltimorensis Primi præparata, et Gregorio PP. XVI fel. mem. probata, quæ emendatiori stylo iterum in lucem edita sunt. . . . ubique per omnes Fœderatos Status adhibenda statuimus." The decrees of this council have been promulgated in all the dioceses of this country. Turning to the ceremonial, given to us by so high an authority, it is found to contain the following, among other references to the subject now under discussion: "The *Asperges*, or sprinkling of the holy water, takes place every Sunday of the year, except when the bishop solemnly celebrates" (Fifth Edition, p. 67). It is also spoken of in other places as a ceremony that, as a matter of course, always takes place; and the idea of its omission is nowhere so much as insinuated, much less permitted.

Gardellini, in his *Decreta Authentica*, which is officially recognized as the authentic collection of the decrees of the Sacred Congregation of Rites, gives a number of decrees regarding the *Asperges*, as to when, by whom, etc., it is to be given; but the question of the possibility of its omission has, apparently, never been brought before the Sacred Con-

[1] *Concilia Baltimorensia*, p. 19.

gregation. Its performance is in every case taken for granted, and no decree can be construed into even a tacit permission to omit it. This might suffice; but commentators occupy so important a place in matters of this kind, that it is well to hear their opinion.

De Herdt, who is justly regarded as one of the best interpreters of the rubrics, in reply to the question, "Quomodo, a quo, et cum quibus sacris paramentis aspersio aquæ benedictæ fieri debet?" answers: "Omnibus Dominicis ante Missam principalem, uti in missali, rituali, et cæremoniali episcoporum præscribitur; ita ut *omitti nequeat, quia in Dominicis pertinet ad Missæ principales cæremonias*, sive Missa solemniter cantetur, sive non, sive etiam expositum sit Sanctissimum Sacramentum," [1] etc.

Wapelhorst, a more recent, and on account of his having later decrees at command, a more reliable authority, is even more emphatic in asserting the obligation of giving the *Asperges*. Speaking on the subject, he says: "Si missa conventualis vel principalis celebretur sine cantu, *nequaquam aspersio aquæ omittenda est*, sed leguntur quæ alias cantantur. *Ita omnes*." And in a marginal note he quotes Romsée, Bouvry, etc., who declared that, "*absque culpa hæc benedictio et populi aspersio omitti nequeat, cum quasi pertineat ad Missæ principalis substantiam*, uti benedictio cereorum in die Purificationis, Cinerum, et Palmarum suis respective diebus." [2]

No authority can be quoted for the omission of the *Asperges;* on the contrary, there is no work referring to the subject but supposes that as a matter of course it is performed. The lack of uniformity among us can only be attributed to the causes mentioned above; and this departure from the rubrics of the Missal was continued most probably because attention was not called to it by the proper authorities, and conformity with the law required. But that it is of strict

[1] *Sacræ Liturgiæ Praxis*, vol. III., No. 137. The italics in this and the following quotations are my own.

[2] *Compendium Sacræ Liturgiæ*, No. 80, ad 9.

obligation appears from the authorities cited above to admit of no doubt.

The celebrant, and no other, as the Sacred Congregation of Rites has several times declared, is the person who must give the *Asperges*, although the water may be blessed by another priest.

As to the manner in which the *Asperges* is to be given, the ceremonial directs that the celebrant, vested in cope, proceed to the foot of the altar, where, "having received the sprinkle from the acolyte, he entones the *Asperges* or the *Vidi Aquam*, according to the season, and then sprinkles the altar three times, first in the middle, then at the Gospel, and lastly at the Epistle side; in the meantime the choir continues to sing the *Asperges*. Then the celebrant sprinkles himself, after which he rises and sprinkles the acolytes, first the one on his right, and then the other, while these remain kneeling. Then, turning to their right, they go as far as the railings of the sanctuary, the first acolyte carrying the holy water vase at the right of the celebrant, and the second at his left, both raising the borders of the cope. From the railings the priest sprinkles the people three times, first in the middle, then at the Epistle, and lastly, at the Gospel side; or, if it is usual, he passes down the aisles; after which, turning to the right, they go back to the front of the lowest step, and there make a genuflection. During the sprinkling the celebrant recites the *Miserere* or *Confitemini*. . . . They stand until the antiphon is sung and repeated by the choir; after which the celebrant sings in the ferial tone the versicles and prayer, when he goes to the bench, puts off the cope, vests himself with the maniple and chasuble, and returns to the foot of the altar to begin Mass. According to a decree of Sept. 12th, 1884, it would appear that the *Asperges* should be given from the railing, and not by the celebrant passing down the aisle, as the ceremonial directs. It has also been decreed that it is of strict obligation that both the celebrant and the choir repeat the antiphon.

Of the mystical signification of the *Asperges* Wapelhorst

remarks (No. 80, ad 9), quoting from Quarti: "Singulis Dominicis fit aquæ benedictio et aspersio, tum ob mysterium, videlicet, ad renovandum singulis Dominicis memoriam sacramenti Baptismati, quod olim in Dominica tantum Resurrectionis et Pentecostes conferri solebat; tum ut ipsa aqua benedicta purior servaretur. Asperguntur fideles, ut per applicationem orationum in aquæ benedictione dictarum, purificati et a dæmonis insidiis liberati Sacrificio attente et devote intersint."

III.

It may be objected, in places where the giving of the *Asperges* is not customary, that the bishop has not ordered it; that there are other blessings in the Missal and ritual which are not imparted; that custom legalizes the omission of the *Asperges;* and that it would be an innovation to introduce it.

To these it must be answered, first, that the observance of the rubrics does not depend upon episcopal approbation, inasmuch as Pope St. Pius V bound all persons in holy orders, even prelates of the highest dignity in the Church, in virtue of holy obedience, to follow the Missal which he had caused to be revised and published. It is the part of the ordinary to enforce the rubrics of the Missal, not to change them. In the next place, that there are blessings in the Missal that are not imparted, is true; but while we might not censure the conduct of those who omit them, considering the circumstances in which they are placed, and the fact that no special time is assigned for the performing of these ceremonies,—as a rule, it must be said that the question of the *Asperges*, like all other questions, is properly judged on its own merits, and, judged on these, we have shown it to be obligatory. Does custom justify the omission? It lacks the essentials necessary to establish a lawful custom; and, besides, there can be no prescription nullifying a rubric of the Missal, as the Bull of Pius V expressly declares: "Huic missali nostro, nuper edito,

nihil unquam addendum, detrahendum, aut immutandum esse decernendo, sub indignationis nostræ pœna, hæc nostra perpetuo valitura constitutione statuimus et ordinamus." Finally, that the introduction of the *Asperges* where it had not previously been given would savor of an innovation, is true; but a few words judiciously spoken would readily dispel any erroneous ideas that some persons might entertain. The following from Wapelhorst (p. 7, No. 5) is very much to our present purpose. "Consuetudines, etsi immemorabiles, quæ rubricis vel decretis S. R. Congregationis aperte repugnant, sustineri nequunt, sed per constitutiones Summorum Pontificum et S. R. Congregationem tanquam abusus rejiciuntur. Ordinarius stricte tenetur opportunis remediis providere ut rubricæ et S. R. C. decreta rite serventur. . . . Eadem Sacra Congregatio decrevit: Inveterata quæcunque consuetudo derogare non potest legi a decretis Sacræ Congregationis præpositæ." The first Plenary Council of Baltimore decreed: "Vetantes districte ne consuetudines ritusve a Romanis alieni introducantur." Other authorities might be introduced, but these are deemed sufficient.

In conclusion, it may be stated that there is an indulgence of one hundred days granted to all the faithful every time that with contrite heart they shall make the sign of the Cross with holy water, invoking at the same time the Blessed Trinity with the words: "In the name of the Father, and of the Son, and of the Holy Ghost." [1]

A. A. Lambing.

Qui ingreditur sine macula. Extra peccati labem vivere magnum est, sed non in hoc statim confecti itineris est requies. Cœpta enim in his via est, non peracta; nam sequitur *et operatur justitiam.* Bonum non tam cogitandum est, quam exequendum; justitiam velle hic erit fructus, ut fiat.

S. Hilarius (In Psalm. xiv).

[1] *Raccolta,* p. 5, no. 5.

THE SCIENCE OF THEOLOGY.

A Manual of Catholic Theology based on Scheeben's "Dogmatik." By Joseph Wilhelm, D.D., Ph.D., and Thomas B. Scannell, B.D. With a Preface by the Cardinal Archbishop of Westminster. Vol. I.: The Sources of Theological Knowledge, God, Creation, and the Supernatural Order.— London: Kegan Paul, Trench, Trübner & Co. 1890.

THE queen of sciences needs no one to plead her right of sovereignty over the mind of the priest. He pledges to her his fealty in the days of his training for the sacred ministry. She would win his service, however, by other claims than those of justice. Her native charms and beneficence are strongest appeal to the willing mind. To give them the best mental endowment they can hope to gain on earth; to adorn their intellects with the highest, deepest, most enduring perfection of which they are capable whilst on their homeward way; to deck them with a crown, not of precious stones, but of life and glory unending—such her favors to her liege subjects. Fair promises, these, in truth, yet they are simply the fuller expression of her merited prerogatives of *science* and wisdom.

I. THEOLOGY—SCIENCE.

The older theologians dispute much and subtly regarding theology's claim to the title of *science*.[1] Some[2] were in

[1] Since *positive* and *scholastic* theology differ only *ex parte modi*, we treat of them conjointly, and rather on their *speculative* than on their *practical* side.

We take the term *science* mainly in its subjective sense, as a mental *habit*—though not to the exclusion of its objective meaning as a systematized body of demonstrated truths. *Scientia* dicit *essentialem* ordinem ad scibile, sed non vice versa. The context will plainly indicate when we pass to the objective sense.

[2] Toletus thus sums up the controversy:—Duplex videtur opinio. Altera est S. Thomæ .... quam sequuntur Dion, Aegid., Alex., et alii. Altera est Scoti. .... Durandi, Gregorii, Gabrielis, et denique Nominalium. Hi non esse scientiam theologiam putant, sed acquisitam opinionem vel fidem. Cajetanus et Capreolus limitarunt conclusionem S. Thomæ, docentes esse quidem scientiam, sed imperfectam (In Summam, art. II.).

favor of calling it faith, or an unclassified habit. The followers of S. Thomas, on the other hand, holding close to the Master's word—*dicendum sacram doctrinam esse scientiam*—have always defended its character as *science*. Amongst the five intellectual virtues they could find no place for it save with science and wisdom.[1] Moreover, they saw in it the essential requisites of a scientific habit: *certitude* regarding the truth of its principles and conclusions, together with *evidence* of the sequences between the latter and the former. Aristotle, it is true, demands intrinsic evidence (immediate or mediate) of principles as an essential note of science, but simply because he knew of no science derived from supernatural source. A system of conclusions not deduced from principles at least *radically per se* evident to natural reason meant with the Philosopher opinion or belief, habits which fall below the dignity of science, whose first attribute is to give certitude, to fix the mind immovably to its object. "Scientia, non eodem modo," says Gotti, "petit evidentiam ac certitudinem; certitudinem enim petit propter se, evidentiam autem propter certitudinem; et ideo, si aliunde possit habere certitudinem quam ex evidentia, stat scientia sine evidentia (Theol. Schol. Dogm. Q. II.). Now, the certainty of theological principles is based on God's infallible revelation and grace. Consequently its legitimate conclusions must be unshakable, and their mental habit must have the note of absolute certitude. Moreover, the lack of inner evidence in those principles merely shows that theology, like its subject, the wayfarer's intellect, is at present in an imperfect state, *in*

The dispute seems to us to be rather one *de nomine* than *de re*, i. e., whether theology shall be called *science* in the sense in which Aristotle defined the word. Cardinal Manning (Pref. to *Engl. Manual*, supra) says "that, if it be not a *science* as to its *principles*, it is so as to its form, method, process, development, and transmission; and because, if its principles are not *evident*, they are in all the higher regions of it infallibly certain; and because many of them are *necessary* and eternal truths." He discusses the question more at length in his *Temporal Mission of the H. Ghost* (ch. ii.).

[1] The habit *intelligence*, dealing with immediate principles; *art*, with works to be made; *prudence*, with human acts.

statu viæ, non *in termino*, just as the boy, to use Gonet's well-worn illustration, is essentially, though imperfectly, a man (Clyp. Thom. Disp. Proem.). Here it is that the sublime scholastic conception of theology as a science subordinate to that of God and of the blessed looms up before us. "*Sacra doctrina est scientia, quia procedit ex principiis notis lumine superioris scientia, quæ scilicet est scientia Dei et beatorum.*" In the Divine essence, beneath the splendors of the Divine intelligence, lie the principles of our Theology in the fulness of outspread truth, in the brightness of their evidence. On them the angels, and the spirits of the just made perfect, gaze in unceasing, blissful contemplation.[1]

"—There is seen
That which we hold through faith; not known by proof,
But in itself intelligently plain,
E'en as the truth that man at first believes."

Dante, *Par.* ii. 43.

From the Father of Lights these truths are reflected down to human minds, and accepted not on their internal evidence, but on motives which show their infallible source and certitude.

"Wherefore holdest thou that each,
The elder proposition and the new
Which so persuade thee, are the voice of Heaven?
The works that followed, evidence their truth."

Par. xxiv. 95.

The principles thus descending from above through the

[1] Theologians distinguish a triple science in the blessed:—1. The *intrinsically supernatural*—or beatific vision,—which is science in an *eminent* way, inasmuch as by one simple act of intuition principles and conclusions are apprehended, i. e., *God as He* is *in se*. Hence such science is not *formally*, but eminently discursive; 2. *Discursive science*, which in the case of those who possessed the Theological *in via*, remains *in patria*. In iis vero qui non fuerunt Theologi, sequitur ex ipsa beatifica visione, et hæc scientia est *formaliter discursiva* et *entitative naturalis;* 3. Purely natural science of natural things acquired by natural exercise of their native faculties. The latter species is found in condemned spirits. Theology acquired here remains in the intellect of course *in patria*, and not only *ad ornatum* but *ad exercitum*, sed alio et perfectionis cognitionis modo; quia non amplius per conversionem mad phantasmata sed per conversionem ad species intelligibiles immediate (See Gonet and Gotti, loc. cit.).

divinely constituted medium become for us the starting point of our theology, the seeds whence, under the patient toil of reasoned thought, grows the vast organism—Scientific Theology.

> "For inasmuch as we must needs infer,
> From such belief our reasoning, all respect
> To other view excluded."
>
> *Par.* xxiv. 65.

We need spend no rhetoric in extolling this scholastic view of theology. The unbiassed mind, that in its light looks at the sacred science in its essential nature, as a quality of human reason, cannot fail to be impressed with the surpassing grandeur of the divine habit, which gives to man a new likeness to his first and final cause, and forms a new bond of fellowship between the wanderer in his pilgrimage and his beatified brethren at home.[1] Beautiful and burning, yet none the less accurate and susceptible of calm analysis, is its eulogy pronounced by Diadochus. His words will not bear abridgment nor adequate translation. Their elegance and truth will justify their number:—"Omnia dona Dei," inquit, "sunt valde bona et omnium bonorum causa, sed nullum ita nostrum cor inflammat et illud ad amandum bonitatem ejus excitat, ut donum theologiæ. Cum enim sit fetus matutinus gratiæ Dei, prima etiam dona largitur animæ. Primum enim facit ut libenter ac jucunde omnes vitæ hujus amicitias contemnamus, ut qui pro cupiditatibus fluxis divitias Dei majores, quam dici potest, habeamus. Deinde mentem nostram igne naturam mutante collustrat, unde consortem ministrantium spirituum eam facit. Hanc igitur virtutem,

[1] The large amount of subtle commentary on the 2d art. of the 1st quaest. in the *Summa* turns mainly upon what is formal and fundamental in subalternation of sciences. If, as Gotti holds, diversity of principles (so that the conclusions of the higher become the principles of the inferior science) and an accidental addition to the object in the lower science be essential, then there is no strict subalternation between the theology of the Blessed and that of the Viator (Gotti, loc. cit.). The subalternation, however, is really of higher kind than the rigorous from the fact that the principles and the legitimate conclusions in each case are indentical, and differ only in the mode of their perception.

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"Let thy up-soaring vision range at large
This garden through: for so, by ray divine
Kindled, thy ken a higher flight shall mount."

Par. xxxi.

II. THEOLOGY—WISDOM.

Theology has right to title still more regal, for she is *wisdom.* [2] "Dicendum quod hæc doctrina maxime sapientia est inter omnes sapientias humanas." The claim is briefly and deftly vindicated by the Angelic Doctor: "Cum sapientis sit ordinare et judicare: judicium autem per altiorem causam de inferioribus habeatur: ille sapiens dicitur in unoquoque genere, qui considerat causam altissimam illius generis .... Et rursus in genere totius humanæ vitæ prudens sapiens dicitur, in quantum ordinat humanos actus ad debitum finem .... Hic igitur qui considerat simpliciter altissimam causam totius universi, quæ Deus est, maxime sapiens est ... Sacra autem doctrina propriissime determinat de Deo secundum quod est altissima causa; quia non solum secundum quod est per crea-

[1] Ap. Petav. Prolog. c. ix.

[2] Sapientia est quædam scientia, inquantum habet id quod est commune omnibus scientiis, ut scilicet ex principiis conclusiones demonstrat, sed quia habet aliquid proprium supra alias scientias, inquantum scilicet de omnibus judicat (1, 2, q. 57 a. 2); idque non solum quoad conclusiones, sed etiam quoad principia.—The Saint warns us not to confound the theological habit with the gift of the Holy Ghost called wisdom. The former is ultimate science. The latter implies quamdam rectitudinem judicii circa divina conspicienda et consulenda, and has its root in divine charity. The habit and gift combined make the perfect theologian. The desirability of their union is beautifully expressed by Satolli (loc cit.).

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turas cognoscible . . . sed etiam quantum ad id quod notum est sibi soli de seipso et aliis per revelationem communicatum." [1]

With Aristotle Prima Philosophia (Ontology) meant wisdom. In this he found six attributes. The wise man, he says, 1. knows all things (in their universal groupings); 2. things most difficult of mental grasp, because lying far beyond the domain of sense; 3. with highest certitude; 4. having a knowledge of the radical principles of things, he is the better able to instruct others; 5. his knowledge is *gratia sui et propter ipsum scire*, and thus more desirable than knowledge *gratia aliorum*; 6. and regulative, not ministrative, in regard to other science. [2]

Of these requirements Toletus [3] says: "Nota ex Aristot. sex esse sapientis conditiones, quas tu optime theologo applicabis et melius quam metaphysico. The application is not strained, for theology extends its sway over the universe of being in its vast divisions uncreated and created, where the strongest efforts of the human mind can but feebly discern the primary objects; yet its actions as to *principles* have the absolute certitude that comes of God's infallible veracity and grace, and as to *conclusions* the necessity of scientific process. It gives its subject the teaching faculty by opening out to him the ultimate reasons of things. Inferior sciences

[1] Mgr. Satolli's profound comment on our twofold knowledge of God is worth noting here. "Pro cujus diversæ cognitiones distantia notetur quod ea quæ nobis naturaliter occulta sunt de Deo, quemadmodum magis propria sunt ipsi in cognoscendo ita et in essendo. Ergo scientia determinans de Deo secundum illa quæ soli Deo sunt nota, est scientia de Deo ex propriis Dei; et quoniam secundum hujusmodi propria habentur prima supremaque fundamenta causalitatis divinæ; idcirco dicitur quod hæc scientia determinat propriissime de Deo secundum quod est causa altissima . . . Si ista scientia comparetur metaphysicæ quoad divinorum cognitionem comperimus, metaphysicam sistere in communibus et iis quæ per communia sciri possunt" (*Prælect.*, Q. 1, a. vi.).

The whole passage is an admirable gloss on the words of St. Thomas elsewhere: "*Philosophus* argumentum assumit ex propriis rerum causis. *fidelis* autem ex causa prima (C. Gent. ii. c. 4); but a fuller development of the same thought will be found in Opusc. 70, Q. 2, a. 2)

[2] Silv. Maurus in Arist. *Meta.*, l. i., c. 2. [3] In Q. et a. cit.

are its handmaids and submit to its guidance in their respective spheres.

How beautifully and profoundly does the Angelic Doctor tell the praises of wisdom: Inter omnia studia hominum, *sapientiæ* studium est *perfectius, sublimius, utilius, jucundius. Perfectius* quidem quia inquantum homo *sapientiæ* studio dat se, in tantum veræ beatitudinis jam aliquam partem habet. "Blessed is the man that shall continue in wisdom." [1] *Sublimius*, quia per ipsum homo ad divinam similitudinem præcipue accedit, qui omnia in sapientia fecit. Hence, since likeness is the cause of love, the pursuit of wisdom joins man in friendship with God. "For she is an unfailing treasure to men; which they that use become the friends of God, being commended for the gifts of doctrine. [2] *Utilius* autem, quia per ipsam sapientiam ad immortalitatis regnum pervenitur. "For the desire of wisdom bringeth to the everlasting kingdom." [3] *Jucundius* autem, "quia non habet amaritudinem conversatio illius, nec tædium convictus illius, sed lætitiam et gaudium." [4]

III. THE ENGLISH MANUAL.

We have placed the above English Manual at the head of our paper because it embodies in its entirety and parts the scholastic doctrine on the theological habit. It opens at the very fountain-head of theological *principles*, and examines these as they flow from the mind of God by revelation, noting their natural, but more especially their supernatural and mysterious character.

Then it studies the divinely fashioned channel through which the primal truths in their slowly developing volume pass down the ages—dwelling much on the formation of the teaching apostolate and carefully describing the "three phases observable in the development and gradual progress of the transmission of revealed truth: 1. The Apostles confiding the deposit of revelation to the Church, with the obligation to

[1] Ecclus. xiv. 22. [2] Sap. vii. 14. [3] Sap. vi. 21. [4] Sap. viii. 16.

continue its promulgation; 2. The transmission of revelation in and by means of the Church; and 3. The enforcement of belief by the rule of faith imposed by the chiefs of the apostolate" (p. 48).

Having examined the objective principles of theological knowledge, we pass to their subjective side, and study the manner of their acceptance by man's intellect, the act of faith in its divine and human elements, its degree of certitude; and trace the evolution of the principles, assented to by faith, into theological science,[1] and note the ways of theological progress. After following the principles from their divine source to their human lodgment, we are prepared to take up the special object (subject matter) to be studied under their light. This object is God in the unity of His substance, in the trinity of His personality. Natural reason assists very much the habit of faith in studying the existence and essence of God, and, combining both sources of knowledge, we reach the fundamental conception of the Divine essence as *ens a se*, and of the divine *nature* as the absolute life. From the two notes we follow the logical outgoing of the attributes. Reason will be of no service in finding the principles which express the reality regarding the Blessed Trinity; but the channels of revelation—S. Scripture and Tradition—place them fully before us, and aided by Christian Ontology we are enabled to trace "the evolution of the great mystery from the fecundity of the Divine Life."

But God manifests Himself to us as creator—presenting us with sufficient primal truths to enable us to know somewhat of the nature of the creative act, and to study its terms, —angel, man, and the material universe,—and to discern His

[1] The determination of the precise object (subject matter) of a science is of first importance. Toletus mentions as many as twelve opinions on the matter (loc. cit.). Gonet succinctly sums up the general Thomistic teaching: Dico, objectum formale et specificationem theologiæ esse Deum, sub ratione Deitatis, ut cadit sub revelatione virtuali: ita quod ipsa Deitas sit ratio formalis *Quæ:* revelatio vero divina, virtualis, et mediata, ratio formulis *sub qua*. Objectum autem materiale, extensivum et terminativum, quodcumque revelatum a Deo (Clyp. Thom., loc. cit.).

final purpose in creating. He has, moreover, elevated His rational creatures to a supernatural life and destiny, and reflected to us some principles for belief and rational discourse concerning the supernatural state relative in man, and absolute in man and angel. The movements and habits of grace, their influence in the soul, and its faculties in raising these to their "deified" condition in this life and their final perfection in the light and life of glory in the next—what a vista of interminable truth stretches away before us as we think of these terms!

It is just here that we may leave the general tenor of the whole work, as embodying the scholastic idea of theological wisdom, to take an example of the same teaching from a particular portion. A good example lies before us in the analysis of revealed principles on man's supernatural communion with God, especially considered as Adoptive Sonship. Man's supernatural state and destiny, though but typified or feebly indicated in the Old Testament, is abundantly and strongly declared in the New. Especially is the truth insisted on in the Gospel and Epistle of St. John, and in the writings of SS. Peter and Paul. "The status, the life, the goods to which God has called man, are designated in Scripture as an elevation from slavery to adoptive sonship of God. St. John declares it to be the object of the Incarnation, and St. Paul uses the term at least four times.[1] But the primal principle, which virtually contains the whole fund of truth on this highest of human privileges, is found in the words of the Son of God Himself in his last discourse to His disciples.[2] The passage is too long for citation here. We refer to it as a fount of theological science in the volume before us." From the text we infer—1. God's love for

[1] The superficial reader of the New Testament looks on the passage which speaks of man's becoming participator of the divine nature, and sharing in His Sonship, as outgoings of pious emotion. But he who ponders them within light and gift of wisdom sees how inexhaustively full they are of reality and mental nutriment.

[2] John xvii. 20–26.

His adopted children is an extension and communication of His paternal love for His Divine Son. 2. By means of God's love, the creature enters into communion with Him analogous to the communion between God the Father and God the Son, whence Christ also calls His Father our Father,[1] and condescends to call men His brethren,[2] so that we are admitted into the family of God as members.[3] 3. As a pledge of this seal and closer union with Father and Son, Our Lord promises the Holy Ghost, Who is the eternal pledge and seal of the unity of Father and Son. This is frequently dwelt on by St. Paul. 4. The consequence of our union with the Father and the Son is that we shall become partakers of the same glory which the Son has received from the Father, and that we shall be where the Son is, viz., in the house and in the bosom of the Father,[4] and shall have a share in His royal power and sit at His table.[5] 5. The fellowship in the possession of heavenly goods is further described as being a coheirship with the Son, and the Holy Ghost Himself is designated as the pledge and guarantee of the inheritance.[6] 6. The intimacy of our union with Him is likened by Our Lord to that of the branch with the vine:[7] it is such that, as He lives for the Father, so we should live for Him.[8] All this can only mean that the life which He communicates to us is of the same kind (similar to) as the life which the Father communicates to Him[9] [p. 447]. 7. The adoption to Divine Sonship is essentially superior to human adoption. Human adoption is but an external community of life,

[1] John xx. 17. [2] Heb. ii. 11. [3] I. John i. 3.
[4] John xiv. 2. [5] Luke xxii. 29. [6] Ephes. i. 13.
[7] John xv. [8] John vi.

[9] "It is evident that the union of the creature with God does not consist in the oneness of substance or in the communication of the *Divine Substance* itself to the creature: it is only a unity of relation. It is, however, equally clear that it is more than a moral union. It must be conceived as a physical union based upon the fact that the united parties live a life of the same kind, and that this similarity proceeds from the intimate character of the union, God being the principle and the object of the creature's supernatural life (I. Cor. vi. 16).

whereas Divine adoption affects the life of the creature intrinsically, consisting, as it does, in a true regeneration or new birth of the soul, whereby it is intrinsically likened to the only begotten Son of God, and transformed into His image." [1]

These extracts, we trust, will serve to show the character of the work as setting forth the wisdom of theology. They may also tell for whom and what the book is useful. The theological, like any other acquired [2] habit, is preserved and strengthened by the use of the same means whereby it is gained: *ex repetitis actibus fit habitus.* The priest distracted with other duties may not have the time and mental state which he would like to bring to the study of theology, at least as expounded by its greatest masters. It is a real boon therefore for him to have its essential truths placed within easier reach, and no small help if they come to him through the medium of his mother-tongue. This treasure he will find in the present manual. He will not go to it for long and subtle arguments on the controversies

[1] We cannot endorse many things that Mr. Drummond says in his "Natural Law in the Spiritual World," but in his chapter on "Conformity to Type" he has gathered some facts from Biology which aptly illustrate the transformation wrought in the soul in its being "made conformable to the Type of man—the Son of God.

[2] Continson (*Theolog. Mentis et Cordis*, Proem.) and some others contended for the supernatural character of Theological Science. This view seems to exaggerate the influence of principles in the generation of a mental habit. Principia et conclusio suo modo concurrunt ad producendum habitum scientiæ. Principia concurrunt efficienter *ut quo*, quatenus assensus principiorum seu præmissarum determinat intellectum ad assensum conclusionis—qui assensus conclusionis, cum sit scientificus, sæpe repetitus generat habitum scientificum, conclusio vero ut illata ex præmissis est objectum scientiæ et consequenter ejus specificativum et constitutivum formale. If the articles of faith be regarded entitatively or materially, abstracting from their character of *principles* to theology, they are certainly supernatural: but taken in their formal character as principles they are the virtual fount of the conclusions which the intellect must deduce by its native acts. There is much force in Billuart's appeal to experience, which shows eos solos evadere theologos qui studiose incumbunt lectionibus, speculationibus, discursibus et aliis litterarum exercitiis, non eos *qui otio indulgent* (Disp. Proem., a. iv.).

which vex the schools. Of such he would find little. But if he seek clear, distinct statement of theological principles traced from their true source, well developed, expressed in plain, forcible English, such will meet him here. At the same time he will not expect in it light reading, but terse thought, suggestive and fitted to revive and foster theological science gained in other days. What Cardinal Manning says of the original applies in measure proportionate to its compass to the translation. "The great value of Scheeben's work is in its scientific method, its terminology, definitions, procedure, and unity. It requires not only reading but study: and study with patient care and conscientious desire to understand. Readers overrun truths which they have not mastered. Students leave nothing behind them until it is understood. . . . Valuable as it is in all its parts, the most valuable may be said to be the First Book, on the Sources of Theological Knowledge, and the Second Book, on God in Unity and Trinity. Any one who has mastered this Second Book has reached the Head of the River of the Water of Life (Pref.).[1]

"Well I discern, that by that truth alone
Enlightened, beyond which no truth may roam,
Our mind can satisfy her thirst to know;
Therein she resteth; e'en as in his lair
The wild beast, soon as she hath reached that bound;
And she hath power to reach it; else desire
Were given to no end."—*Par.* iv. 119.

F. P. SIEGFRIED.

THE ARCHCONFRATERNITY OF CHRISTIAN MOTHERS.

IN the last number of the *Review* we spoke of the utility of introducing into our parishes the Sodality of the Christian Mothers, and suggested a method of beginning the work. To make the matter further practical we shall

[1] There are five more books yet to appear in English dress: 1. On the Fall; 2. Incarnation; 3. Grace; 4. Church and Sacraments; 5. Eschatology.

outline the general plan upon which such sodalities are constructed, the obligations which membership in them entails, and the special privileges and spiritual benefits to be derived from these pious unions.

I.

The object of the *Confraternity of Christian Mothers* is, as its name implies, to promote the proper domestic and religious education of children through the aid of Catholic mothers, who for this purpose unite in prayer and action under the guidance of the Church. The society is placed under the special protection of "Our Bl. Mother of Sorrows," and has for its further patrons the H. Guardian Angels, St. Joachim, St. Joseph, St. John Baptist, St. Augustine, St. Anna, St. Elizabeth, mother of the Baptist, St. Rose of Lima, and St. Monica. It may combine for any charitable work whatever, provided the original object of the confraternity be not thereby interfered with. Hence special statutes may be added to the general statutes of the society, but only with the express sanction of the bishop of the diocese.

Only such Catholic women (wives or widows) can be admitted who lead good Christian lives and are willing to aid to the best of their ability in the work proposed by the society. They recite daily some prescribed prayers, approach the sacraments monthly, and meet at stated times in the church for devotions in common. In sickness and death they aid one another by temporal and spiritual assistance, according to their ability. If the principal object or the name of a society be changed, it forfeits all its privileges as a canonically erected confraternity of Christian Mothers.

II.

The manner of establishing the confraternity in a parish is as follows: When the principal object of the union has been made known, so as to have a nucleus of Christian

mothers willing and able to join in a confraternity, statutes are drawn up, as they are found in this number of the Review, under *Analecta*, IV. To these others suggested by local circumstances may be added. The statutes thus definitely formulated are then sent to the bishop of the diocese, with a request for their approval and the permission in writing for the canonical erection of the Confraternity of Christian Mothers.[1]

The letter of the bishop, sanctioning the establishment of the confraternity, having been received, a diploma of canonical erection and affiliation to the Archconfraternity is then obtained from the Capuchin Fathers in Pittsburgh, whose church of St. Augustine is the established head-centre (by Brief of Leo XIII, January 1881) for the United States, irrespective of nationality or place. The diploma is to be signed by the bishop and kept in the parish church. The Confraternity of Christian Mothers, once canonically erected, does not cease, even if there be afterwards no members; and its privileges may revive at any time.

III.

The officers of each confraternity are, of course, under the authority of the bishop of the diocese, who appoints its director. The latter receives members. The names of these must be entered into a register set apart for that purpose. Any one who has been properly enrolled remains a member of the confraternity and requires no readmission in case of change of domicile, etc. Although there is no other act required for the valid admission except the expressed will and the registry of the name by an authorized person, a more solemn reception can be arranged[2] according to the circumstances. It is not necessary for valid

[1] The general statutes, printed in English, French, or German, together with a form of application which is to be sent to the bishop, may be had by applying to the very Rev. Superior of the Capuchin Fathers at Pittsburgh, Pa.

[2] A manner of reception is given under *Analecta* of this number of the Review, section VI.

admission into the confraternity that a person belong to the parish.

The director appoints the time for devotions in common and supervises all other matters pertaining to the good order and efficient working of the society. He gives instructions and conferences at stated times on the duties of Christian mothers; how they may best provide for the training of their children, avoid the dangers and overcome the difficulties which present themselves in the fulfilment of the various duties of family life, and how they are to secure in their own sanctification the eternal welfare of those who are committed to their care. He points out the good done by seconding the efforts of the teachers in school and church; advises them as to the proper reading matter kept in the home, and whatever else experience may have taught him to be a useful means of Christianizing the family, in which the mother is almost always the principal factor for good. He also reminds the members from time to time of the indulgences to be gained by them.

The members of each confraternity select from their midst a president and assistants, who compose a sort of executive board, managing the affairs of the society. If the latter be large, it may be divided into sections, each section having its own head. But all the sections act under the general guidance of the director.

Where it is possible, a separate altar, called the Altar of the Confraternity, should be set apart and dedicated to Our Blessed Mother of Sorrows. This is not essential. The members also wear some distinctive token of their association, such as a medal or badge.[1]

The feasts especially celebrated by the confraternity, as well as the indulgences to be gained by its members, are printed with the statutes, and may be obtained from the central society at Pittsburgh.

[1] There are special medals made for this purpose by J. Schæfer, Barclay Str., New York.

IV.

That religious communities of women may coöperate in the work of the confraternity of Christian Mothers is evident from the fact of its foundation, as also from many examples since then. The confraternity was organized by a devout lady, Madame Louise Josson de Bilhem, wife of a French deputy, living first in Lille (France) and later in Paris. In both cities the lady established the union of Christian Mothers, with the concurrence of the ecclesiastical authorities. After the death of her husband she entered the Congregation of Notre Dame de Sion, and during seventeen years of religious life promoted the cause of Christian Mothers as general president of the society, which had been erected into an archconfraternity on March 11, 1856, by Brief of Pius IX. In 1877 the number of members actually enrolled was over 100,000, distributed in 889 branch confraternities. According to a letter of the general secretary, dated August 30, 1887, about four hundred new diplomas of aggregation had been issued since 1878, of which eighteen belong to America (embracing the United States and Central and South America). In Germany the late Bishop Kettler introduced the society and was general director of it for many years. Countess Ida Hahn Hahn, the well known writer, was president. An archconfraternity was established at Ratisbon, but only for Germany and the neighboring countries in which the German language was used. In 1886 the official report gives 400,000 members for Germany, in 658 different societies.

In America the Capuchin Fathers, at the Church of St. Augustine (Pittsburgh) obtained affiliation of a union of Christian Mothers first attached to their church, in Bavaria, in 1875. Two years later, towards the end of 1877, Bishop Tuigg, as diocesan, confirmed the canonical erection. In 1881 Leo XIII raised this union into an archconfraternity, with the privilege of affiliating other societies of the same name, irrespective of

locality or language. The first aggregation was that of Conception, Nodaway Co., Mo., which took place on Oct. 12, 1884. Others soon followed in different parts of the Union. At present there exist 108 confraternities affiliated to St. Augustine's. There are, however, a few confraternities of Christian Mothers which were founded independently and are connected with the archconfraternity in Paris.

THE "IMPRIMATUR."

Les Congrégations Romaines. Guide historique et pratique par Felix Grimaldi.—Sienne. 1890.

THE Catholic Church, as divinely commissioned teacher and guardian of faith and morals, is bound to watch over, and if need be, correct the utterances of those who speak in her name. This duty she owes to the faithful, who may be misguided by false or dangerous doctrine of individual teachers, and who, having no reason to suspect the error, imbibe and propagate it, causing dissension in the Church. This duty of protecting the Catholic teaching supposes the correlative right of subjecting to her examination and judgment such writings as propose to teach, explain, and defend Catholic doctrine. Accordingly the Church has established a tribunal of theologians to whose censorship all publications purporting to treat *ex professo* of faith, morals, or ecclesiastical discipline are submitted. Under certain circumstances this tribunal also issues protest and warning against such publications as, whether directly or by insinuation, propagate principles subversive of faith, good morals, or discipline. The principal centre for this kind of censorship is the S. Congregation of the Index. Its character as a body composed not only of the most learned theologians and scholars, but also of different orders and nationalities, guarantees the superiority of its judgments over the individual

teacher. Its methods, moreover, are such as to insure care and impartiality, so that only in rarest instances has it been found necessary to erase a work from the catalogue of the indexed or prohibited books; and then because the writers explained their meaning in subsequent works, or because the singularity of their teaching at the time when they first published their work had made caution imperative for the sake of moral or social order.

Apart from the S. Congregation of the Index at Rome, there exists in every well regulated diocese an office of *Censor librorum*. The duty of the general Censor is to examine books, pamphlets, and newspapers published under *Catholic* names; and if they contain any teaching contrary to that which is fixed and established in the Catholic Church, he is to call the attention of the ordinary to the fact, since such publications, if not censured, become channels of error apparently legitimized. As this supervision involves considerable labor and attention, special censors are frequently appointed for separate works or classes of works. Every publication which bears a distinctly Catholic character is supposed to be issued with the approval of the diocesan bishop. In the case of newspapers and magazines the character of the editor is often a sufficient guarantee of orthodoxy, and the latter becomes, as it were, the censor of the paper or periodical which he publishes. What are called *Approbations* prefixed to newspapers, etc., have no meaning in the sense as if the ordinary or the Pope approved of what the writers may say therein. They simply imply the good will and general confidence which the ecclesiastical superiors repose in the management of the publication. If, as a matter of fact, a Catholic journal expressly approved by the Church authorities promulgate doctrines erroneous or dangerous in the matter of faith, or immoral, the ordinary, through his censor, would simply have to call for retractation or correction. The absence, therefore, of an express Approbation in a Catholic paper does not diminish its representative character, and

some of the best edited Catholic journals lack this endorsement.

Books on theology, and in general such as touch the subject, have what is called an *Imprimatur*. The same is the case with periodical publications of a definitely theological character. The importance of the subjects which they treat requires that a certain safeguard be placed before the utterances of persons who, though learned, may err in propounding or explaining themes of which they take a partial view, or upon which for one reason or another they have strong feelings likely to betray them into extravagant statements. The *Imprimatur*, therefore, is intended to protect the readers of what, owing to the subject matter, may be termed the more important and authoritative publications. It is a guarantee that the book or pamphlet or periodical contains nothing adverse to the established Catholic doctrine. Every page of such a work is submitted, according to the nature of its contents, to a learned and orthodox theologian, who *before* its publication passes judgment upon the character of the writing as correctly expounding Catholic teaching in matters of faith, morals, or ecclesiastical discipline. Beyond this the censorship does not extend, and the writer or writers are free to express views and criticism according to their own sense and good pleasure. It is plain, then, that the *Imprimatur* is not a restriction of liberty of speech, but a guard against positive errors in faith and morals. As "the truth shall make us free," so the utterances of private judgment are a constant danger, which too often enslaves the minds of those who are blinded by the captious sounds of freedom, the freedom to teach error and immorality. In these days of the power of the press and its universality as an organ of doctrine, the censorship of books in the Catholic sense of the word is more necessary than ever to protect the purity of Christian morals; and our civil laws admit this in the sphere of the state when they prohibit the publication of immoral literature and its transmission through our mails.

The exercise of this restriction in the Catholic Church is, as we have already implied, founded upon a dogmatic basis. It belongs essentially to the teaching authority of the Church and has its precedent in all past ages, back to the time of the apostles, although it became universally necessary only since the time when the art of printing made the rapid spread of error more easy. St. Luke relates in the Acts (xix. 19) that, when St. Paul had preached the doctrine of Christ to the Ephesians, "who had followed curious things," they "brought their books together and burnt them before all." Books were rare in those days and valuable; and when we are told that the price of such as were here burned, no doubt by the advice and concurrence of the Apostle, amounted to fifty thousand pieces of silver, we may also conclude that, if St. Paul lived to-day, he would make use of the *Imprimatur*. Four hundred years later, a synod held by the bishops of the Catholic Church in the same city of Ephesus, censured the books of Nestorius, one of their own rank, and added the reason in the following words: "For, what is more precious than the soul, what more precious than the faith? Both suffer injury from the reading of such books; and whilst the mind is deceived by the vagaries of a plausible imagination, all the faculties of the soul are misdirected into a false course of reasoning."[1] When the art of printing had been introduced, the necessity of a censorship which might anticipate the publication of errors and immorality through the press became more apparent with the issue of bad literature. Hitherto copies of books had been made by the monks, and on the whole they only copied books of sterling value, which repaid the labor spent upon their reproduction. In 1491, a pontifical rescript was published, addressed to the printers of Venice, according to which "books treating of the Catholic faith and ecclesiastical subjects could not be published without having been previously submitted to and having obtained the *Imprimatur* of the bishop or vicar-general. After the religious revo-

[1] Synod. Ephes., p. iii., c. 46; cf. *Kirchenlexicon*, art. Büchercensur.

lution in Germany had created new dangers by the flood of aggressive and malicious publications which poured forth from every quarter with a purpose half religious half political, the office of censorship became not only preventive, but also repressive. Hence arose the so called *Index librorum prohibitorum.* According to the Council of Trent, in its earlier sessions, all books treating "*De rebus sacris*" were to be submitted to an impartial examination, and the *Imprimatur* of the bishop or, in the case of religious, that of the Superior of the Order, was to be affixed in authentic form. In two later sessions the rules of the index were laid down with a view to prevent the possibility of any hindrance being placed to free scientific inquiry, by reason of the censorship. These rules are the result of the combined work of the most learned theologians brought together from every nation for the purpose. The same laws received subsequently several modifications, which restrict their application to works that treat of the S. Scriptures, theology, Church history, canon law,—in short, such as have a religious-moral character. To prevent misuse of the right of censorship, Benedict XIV (in his constitution "*Sollicita ac provida*") requires that the local censors be men "vitæ integros, probatæ doctrinæ, maturo judicio, incorrupto affectu, ab omni partium studio personarumque acceptione alienos, qui æquitatem libertatemque judicandi cum prudentia et veritatis zelo conjungant."

ETTERS TO A RELIGIOUS.

IV.

WE have thus far dwelt on the aim and scope of fine art with particular reference to expression in the human face. The next step touches the manner of execution. It is more technical, and for the easy understanding of it would require illustration by drawings. However, as we cannot have these, I must ask you to use such means to

supply the deficency as are offered in a careful observance of the particular features to which I may refer among those with whom you converse or whom you see; or by examining carefully such studies and copies of heads and faces as you may have before you. Many details of features which we have frequently seen may have left no definite impression upon our minds until our attention has been called to them for some special purpose. Then they become fingerposts which lead us to that habitual and natural manner of observing and reflecting upon things which perfects talent without apparent effort, or, indeed, without its possessor being conscious of any improvement.

A face may express three separate phases of beauty. First, the beauty of regular form, as fashioned by nature. Second, the beauty of permanent character. This is likewise fashioned by nature, at least in its germ. It is the effect of a certain interior faculty or capacity which nature originally supplies, and which, continually (as by a certain necessity) exercised, stamps a face with certain lines which indicate the disposition or character of a person. To some extent this expression of beauty is found in the faces of animals because they are gifted with feelings, although devoid of reason and the power of reflection. Thus we may discover the gentle or the spirited disposition of a horse from its face, as also other characteristics inherent in certain animals as a class. But it will be noticed that the animal lacks the power of expressing by a change of face some emotions which belong exclusively to man, and which are seemingly independent of his reasoning faculty. Such changes are the smile, the blush, and the like. The third phase of beauty is that which is properly called soul-beauty. It is a certain effect produced in the features when, as we say, the soul is active. It is properly the countenance as distinct from the face, and shows forth man's higher prerogatives.

Giving a separate name to the study of each of these three phases of beauty, we have—the study of the anatomy of the

face; the study of character or disposition; and the study of expression through the countenance, that is, in its higher sense.

The beauty of outward form, of correct proportion in the lines, depends in the main upon the anatomy of a face. Anatomy is said to be the grammar of the art of drawing the human figure. Ordinarily a knowledge of its details is necessary to the painter, just as a knowledge of grammar is necessary to a good orator or writer. We are speaking of the anatomy of the face, or rather of the head, because the form of the latter largely determines the shape of the former. Let me briefly outline the anatomical proportions of the face, and later on remark upon each part in detail.

The front face, when perfectly regular, presents nearly the outline of a well-shaped egg. The upper part is wider, as you will notice, than the lower portion, which represents the chin. If you draw a straight line perpendicularly in the middle and divide it into four equal parts, by drawing lines across, you will have in the uppermost portion the distance from the crown of the head to the beginning of the forehead; in the second part, the forehead to the root of the nose, touching the upper lid of the opened eyes; in the third, the full length of the nose, which is also that of the ears on either side. The lower face, that is, the mouth and chin, fit into the fourth part. A line dividing this fourth part again in half would run close beneath the lower lip. The widest part of the head, just above the ear, is equal to three parts of the perpendicular line. If you represent this width by a horizontal line across, and divide it into five equal parts, you have one part for the size of each eye, one part for the space between the eyes, and one part on each side of the eyes. The width of the nostrils below is again equal to the space between the eyes. The mouth is somewhat wider than this. Such is the measure generally suggested for outline drawings of the face. A similar method is given for obtaining the ground sketch of a profile. But, no doubt, you are familiar with these elements.

In regard to the profile, artists are not quite agreed what is the exact pattern of classical beauty. They have established a so called *facial* line. According to Camper, a perpendicular which touches the forehead and lips determines the beauty of the antique heads. In proportion as this line falls back in measuring the outline of a face, the beauty of the latter diminishes. Whilst in the lower animal a depressed forehead may still be consistent with the beauty of its species, it is not so with the human head ; for in the latter the inclination of the facial line implies a diminution of the cranium ; and a small cranium means a proportionately low type of intelligence. You see how even here we test the beauty of the human face not by the simple rule of proportion in its anatomical construction, but rather by the size and position of the brain as seat of the intelligence.

In a similar way the other organs of sense located in the face have their respective importance as they approach the higher intelligence. Take an ordinary profile, and draw a line from the tube of the ear to the eyebrow, and from the same point to the chin ; you will thus include the face in a triangle. Draw another line to the lowest point of the nose, and you have divided the face into two regions. The lower is occupied by the masticating apparatus of teeth, jaws, and muscles. Try now the experiment of enlarging this lower portion without altering the rest of the profile. You will deprive the face at once of all dignity and delicacy. The effect would be different if you should enlarge the upper portion ; for, although the symmetry ot the face would thereby be destroyed, it would not leave the impression of degradation as in the former case. For, the upper part of the face represents the higher qualities of mind and feeling, and these, it is said, may "redeem any degree of deformity." It is not unlikely, therefore, as Sir Bell holds, that what we call beauty of form and outline lies not so much in the proportion of the parts one to the another as in the quality of the functions represented by the different parts of the face ; and

it is generally supposed that the variations in the perfection of the outward organs of sense correspond to variations in the shape and size of the brain, so that the position of the latter contains and regulates more or less the secret of facial beauty. However, there are different views of this matter; and whilst we must not pass it over entirely, since it serves as a key to much that follows from it, we need not consider it as an essential observance.—Addio, for I must not weary you by too much doctrine on this dry portion of an otherwise interesting subject.

TITULAR FEASTS IN NOVEMBER.

I. ALL SAINTS (NOVEMBER 1).

(*Twenty-two Churches in* 1888.)

Omnia ut in Calend. pro utroqe Clero per tot. Octavam.

II. ST. MALACHY (NOVEMBER 3).

(*Twenty Churches in* 1888.)

St. Malachy's feast coincides this year with the Commemoration of All Souls, which was transferred on account of the Sunday. It is a doubtful question, says De Herdt, which of the two should give way to the other. Guyet, he adds, thinks the Titular should have the preference and All Souls be further transferred to the 4th. As I have not found that the doubt has been removed by a competent decision, I will for this octave follow Guyet's opinion.

Nov. 2, Vesp. de seq. sine com. or. *Da, quæsumus.*

Pro Clero Romano, idem.

3, Fer. 2. *Alb.* S. Malachiæ C. P. Dupl. 1. cl. cum oct. Off. Conf. Pont. 1. loc. sine com. Miss. *Statuit* Cr. per tot. Oct. In 2. Vesp. com. seq. tant.—Pro Vesp. Def. vd. Calend. 2. Nov.

Pro Clero Romano, omnia ut supra.

Sequente die fit Commem. Omn. Fid. Defunct. modo notato in Calend. ad diem 3.

Per tot Oct. pro utroq. Clero fit ut in Calend. cum com. Oct. post com. Oct. OO. SS. in Vesp. Laud. et Miss.

Fest. S. Andreæ Avell. perpet. mutand. in 26. Nov.; pro Clero Rom. in 14. Dec., quando de eo hoc anno fiet ut simplex, nisi jam antea fixum fuerit.

Nov. 10, Fer. 2. *Alb* Octava S. Malach. Dupl. Lectt. 1. Noct. Incip. Lib. Dan. 2. Noct. ex Octavar. *Tantum* vel ut in fest. 3. Noct. ex Octavar. *Datur* vel ut in fest. 9. Lect. et com. SS. Mart. in Laud. et Miss. fest. Cr. Vesp. a cap. de seq. com. præc. et S. Mennæ M.

Pro Clero Romano, omnia ut supra.

III. ST. CHARLES BORROMEO (NOVEMBER 4).

(*Fifty-eight Churches in* 1888.)

Nov. 3, Pro utroq. Calend. Vesp. de seq. sine com.

4, Fer. 3. *Alb.* S. Carol. Borrom. Ep. C. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Fidelis sermo.* Reliq. ut in Calend. sine com. In 2. Vesp. nulla com.

Pro Clero Romano, omnia ut supra.

Per tot. Oct. ut in Calend. cum com. Oct. post com. OO. SS. et Cr. 10. Nov.

Pro Clero Romano, idem.

Fest. S. Martin. permanent. mutand. in 26. Nov., pro Cler. Rom. in 14. Dec., quando de eo hoc anno fiet ut simplex, nisi jam anterius fixum.

11, Fer. 3. *Alb.* Octava S. Carol. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Tantum* vel ut in fest. 3. Noct. ex Octavar. *Datur* vel ut in fest. 9. Lect. et com. S. Mart. in Laud. et Miss. fest. Cr. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

IV. ST. MARTIN (NOVEMBER 11).

(*Forty-three Churches in* 1888.)

Nov. 10, Pro utroq. Clero Vesp. de seq. sine com.

11, Fer. 3. *Alb.* S. Martin. Ep. C. Dupl. 1. cl. cum oct. Off. ut in Calend. sine 9. Lect. Sancti. nec com. 9. Lect. sumitur ex 8. ad verb. *Denique*. Cr. per tot. Oct. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

Per tot. Oct. ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss. Item pro Clero Romano.

Fest. Dedid. Basil. SS. Petr. et. Paul. 18. Nov. permanent. mutand. in 26. Nov., pro Clero Rom. in 14. Dec., quando de eo hoc anno fiet ut simplex, nisi jam anterius fixum.

Nov. 18, Fer. 3. *Alb.* Octava S. Martin. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex. Octavar. ***Tantum*** vel ut in fest. 3. Noct. ex Octavar. *Lucerna* vel ut in fest. Miss. fest. Vesp. a cap. de seq. com. præc. et S. Pontian.

Pro Clero Romano, ut supra. In 2. Vesp. com. præc.

V. ST. STANISLAS KOSTKA (NOVEMBER 14).

(*Thirty Churches in* 1888, *and probably others simply called St. Stanislas*)

In diœcesibus ubi præscriptus Ordo Romanus hoc festum celebratur 13. Nov. secundum modum qui pro aliis diœcesibus hic describitur pro 14. Nov.

Nov. 13. Pro. utroq. Clero. Vesp. de seq. sine com. m. t. v.

14, Fer. 6. *Alb.* S. Stanislai Kostkæ C. Dupl. 1. cl. cum oct. Lectt. 1. Noct. ***Justus.*** Reliq. ut in Breviar. et Missal. (Supplem.) Cr. per tot. Oct. In 2. Vesp. com. seq.

Pro Clero Romano, idem. Fest. S. Deusdedit perpetuo mutand. in 16. Nov.

Per tot. Oct. pro. utroq. Clero ut in Calend. ritu infr. oct. cum com. Oct in Vesp. Laud. et Miss.

Fest. Præsentat. B. M. V. permanent. mutand. in 26. Nov.; pro Clero Rom., nisi jam anterius fixum, in 14. Dec., quando de eo hoc anno fiet ut simplex.

21. Fer. 6. *Alb.* Octava S. Stanisl. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ut in fest. Miss. fest. Vesp. a cap. de seq. com. præc.

Pro Clero Romano, omnia ut supra.

VI. ST. LAWRENCE O'TOOLE (NOVEMBER 14).

(*Thirteen Churches in* 1888, *besides probably many others simply called St. Lawrence.*)

Fest. S. Stanislai permanent. mutand. in 26. Nov.; pro Clero Rom., nisi jam anterius fixum fest. S. Deusdedit mutand. in 14. Dec., quando de eo hoc anno fiet ut simplex.

Nov. 13. Pro utroq. Clero Vesp. de seq. sine com. Or. *Da, quæsumus.*

Nov. 14, Fer. 6. *Alb.* S. Laurentii Ep. C. Dupl. 1. cl. cum oct. Off. Conf. Pont. 1. loc. Miss. *Statuit.* Cr. per tot Oct. In 3. Vesp. com. seq

Pro Clero Romano, idem.

Per tot. Oct. pro utroq. Clero. ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss.

Fest. Præsentat. permanent. mutand ut notat. in Oct. S. Stanislai.

21, Fer. 6. *Alb.* Octava. S. Laurent. Dupl. Lect. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Tantum* vel ut in fest. 2. Noct. ex Octavar. *Datur* vel ut in fest. Miss. fest. Vesp. a cap. de seq. com. præc.

VII. ST. JOSAPHAT (NOVEMBER 14).

(*Three Churches in* 1888.)

Fest. S. Stanisl. permanent. mutand. in 16. Nov.; pro Clero Rom. fest. S. Deusdedit similit. mutand. in 27. Nov.

Nov. 13, Pro utroq. Clero Vesp. de seq. sine. com.

14, Fer. 6. *Rub.* S. Josaphat Ep. M. Dupl. 1. cl. cum. oct. Lectt. 1. Noct. *A Mileto.* Reliq. ut in Calend. Cr. per tot. Oct. In 2. Vesp. com. seq.

Pro Clero Romano, ut supra.

Per tot. Oct. pro utroq. Clero. ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss.

Fest. Præsentat. permanent. mutand. ut notat. in Octava. S. Stanislai.

21, Fer. 6. *Rub.* Octava S. Josaph. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Tempus* vel ut in fest. 3. Noct. ut in fest. Miss. fest. Vesp. a cap. de seq. com. præc.

III. ST. GERTRUDE (NOVEMBER 15).

(*Five Churches in* 1888.)

Nov. 14, Pro utroq. Cler. Vesp. de seq. sine com.

15, Sabb. *Alb.* S. Gertrud. V. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *De virginibus.* Reliq. ut in Calend. Cr. per. tot. Oct. In 2. Vesp. com. seq. et Dom.

Pro Clero Romano, ut supra.

Per tot. Oct. pro utroq. Clero. ut in calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss.

Fest. S. Cæcil. permanent. mutand. in 26. Nov.; pro Cler. Rom. in 14. Dec., quando de eo hoc anno fiet ut simplex.

Nov. 22, Sabb. *Alb.* Octava S. Gertrud. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *De virginibus* vel ut in fest. 3. Noct. ex Octavar. *Intendat* vel ut in fest. Miss. fest. Vesp. a cap. de seq. com. præc. Dom. et S. Felicit.

Pro Clero Romano, omnia ut supra.

IX. ST. ELIZABETH (NOVEMBER 19).

(*Twenty-one Churches in* 1888, *some of them perhaps dedicated to St. Elizabeth of Portugal.*)

Nov. 17, In 1. Noct. Incip. Joel ex lectione crastina pro utroq. Cler.

18, Pro utroq. Clero. Vesp. de seq. sine com.

Pro Clero Romano, fest. S. Pontian. permanent. mutand. in 1. Dec.

19, Fer. 4. *Alb.* S. Elizabeth. Vid. Dupl. 1. cl. cum. oct. Lectt. 1. Noct. *Mulierem.* Reliq. ut in Calend. sine 9. Lect. aut com. Sancti. Cr. per tot. Oct. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

Per tot. Oct. pro utroq. Cler. ut in Calend. ritu infr. Oct. cum com. Oct. in Vesp. Laud. et Miss.

Pro Clero Romano, fest. S. Silvestr. permanent. mutand. in 14. Dec. nisi jam anterius fixum.

26, Fer. 4. *Alb.* Octava S. Elizabeth. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Duplicia* vel ut in fest. 3. Noct. ex Octavar. *Ideo* (Mart. non. Virg.) vel ut in fest. 9. Lect. et com. S. Petr. in Laud. et Miss. fest. In 2. Vesp. com. seq.

Pro Clero Romano, ut supra. Vesp. a cap. de seq. com. præc.

X. PRESENTATION OF THE B. VIRGIN (NOVEMBER 21).

(*Five Churches in* 1888.)

Nov. 20, Pro utroq. Cler. Vesp. de. seq. sine com.—*Jesu, tibi sit gloria* per tot. Oct.

21, Fer. 6. *Alb.* Præsentat. B. M. V. Dupl. 1. cl. cum oct. ut in Calend. Cr. per tot. Oct.

Pro Clero Romano, idem.

Sabb. Dom. Fer. 2. et 3. 4. et 5. pro Cler. Rom. ut in Calend. ritu infr. oct. cum. com. Oct. in Vesp. Laud. et Miss.

Nov. 26, *Alb.* de 6. die infr Oct. Semid. Lectt. 2. Noct. ex Octavar. *Hilarem* vel ex Breviar. *Dei Filius.* 3. Noct. ex. Octavar. *Quid aliud* vel ut in fest. 9. Lect. et com. S. Petr. in Laud. et Miss. 3. or. de Spirit. S. Vesp. de Oct.

27, De 7. die infr. Oct. ut heri. Lectt. 2. Nocturn. ex Octavar. *De via* vel ut in fest. 3. Noct. ex Octavar. *Una* vel ut in fest. 2. or. de Spirit. S. 3. Eccles. vel pro Papa. Vesp. de seq. (ut in 1. Vesp.) sine com.

Pro Clero Romano, fest. S. Gregor. permanent. mutand. in 14. Dec., quando de eo hoc anno fiet ut simplex.

28, Fer. 6. *Alb* Octava Præsent. B. M. V. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Fuit* vel ut in fest. 3. Noct. ex Octavar. *Cum audieris* vel ut in fest. Miss. fest. In 2. Vesp. com. S. Saturn.

Pro Clero Romano, ut supra. In 2. Vesp. com. seq. et S. Saturn.

XI. ST. CECILIA (NOVEMBER 22).

(*Twenty-five Churches in* 1888.)

Nov. 21, Pro utroq. Clero Vesp. de seq. sine com.

22, Sabb. *Rub.* S. Cæciliæ V. M. Dupl. 1. cl. cum oct. ut in Calend. Cr. per tot. Oct. In 2. Vesp. com. seq. et Dom. tant.

Pro Clero Romano, ut supra.

Dom. Fer. 2. 3. (4. 5. 6. pro Clero Romano) ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss.

26, De 5. die infr. Oct. Semid. Lectt. 2. Noct. ex Breviar. *Nunc nobis* 3. Noct. ex Octavar. *Post* vel ut in fest. 9. Lect. et com. S. Mart. in Laud. et Miss. 3. or. *Concede.* Vesp. de Oct.

27, De 6. die infr. Oct. ut heri Lectt. 2. Noct. ex Octavar. *Cum* vel ex Breviar. *Quoniam.* 3. Noct. ex Octavar. *Intelligamus* vel ut in fest. 2. or. *Concede* 3. Eccles. vel pro Pap. Vesp. de Oct.

28, De 7. die infr. Oct. ut heri Lectt. 2. Noct. ex Octavar. *Tam* vel ex Breviar. *Nunc nobis.* 3. Noct. ex Octavar. *Alias* vel ut in fest. or. ut heri Vesp. de seq. (ut in 1. Vesp.) com. S. Saturn.

29, Sabb. *Rub.* Octava S. Cæciliæ Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *De Virginibus* vel ut in fest.

3. Noct. ex Octavar. *Intendat* vel ut in fest. 9. Lect. et com. Vig. in Laud. et Miss. fest. Evang. Vig. in fine. In 2. Vesp. com. Dom.

Pro Clero Romano, idem.—Fest. S. Gelasii permanent. mutand. in 14. Dec., ubi de eo hoc anno fiet ut simplex.

XII. ST. CLEMENT (NOVEMBER 23).

(*Twelve Churches in* 1888.)

Nov. 22, Pro utroq. Clero Vesp. de seq. com. Dom. tant.

23, Dom. *Rub.* S. Clement. Pap. M. Dupl. 1. cl. cum oct. ut in Calend. cum com. Dom. tant. In 2. Vesp. com. seq. et Dom. tant. Cr. per tot. Oct. except. 29.

Pro Clero Romano, idem.

Fer. 2. 3. (4. 5. 6. et Sabb. pro Clero Romano) ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss.

26, De 4. die infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Merito* vel ex Breviar. *Triumphalis*. 3. Noct. ex Octavar. (de com. Conf. Pont.) *Propterea* vel ut in fest. 9. Lect. et com. S. Mart. (vers. ex 1. Vesp.) in Laud. et Miss. 3. or. *Concede*. Vesp. de Oct.

27. De 5. die infr. Oct. ut heri Lectt. 2. Noct. ex Octavar. *Pastor* vel ex Breviar. *Principes*. 3. Noct. ex Octavar. *Die* vel ut in fest 2. or *Concede* 3. Eccles. vel pro Pap. Vesp. de Oct.

28. De 6. die infr. Oct. ut heri. Lectt. 2. Noct. ex Octavar. *In martyrio* vel ex Breviar. *Triumphalis*. 3. Noct. ex Octavar. *Hoc* vel ut in fest. Vesp. de Oct. com. S. Saturn.

29. De 7. die Infr. Oct. ut heri. *Viol. ad Miss.* Lectt. 2. Noct. ex Octavar. *Hic* vel ex Breviar. *Principes*. 3. Noct. ex Octavar. *Nam* vel ut in fest. 9. Lect. de hom. et com. Vig. et S. Mart. in Laud. Miss. de Vgl. cum com. Oct. et S. Mart. sine Gl. et Cr. Vesp. a cap. de Dom. com. Oct. de qua fit ut simplex.

30, Dom. 1. Adv. De ea cum com. Oct. sine 3. or.

Pro Clero Romano, idem.

XIII. ST. JOHN OF THE CROSS (NOVEMBER 24).

(*Three Churches in* 1888.)

Nov. 23, Pro utroq. Clero Vesp. de seq. m. t. v. sine com.

Nov. 24, Fer. 2. *Alb.* S. Joan. a Cruce C. Dupl. 1. cl. cum Oct. Lectt. 1. Noct. *Justus.* Reliq. ut in Calend. sine 9. Lect. aut com. Mart. Cr. per tot. Oct. except. 29. In 2. Vesp. com. seq. *Pro Clero Romano,* idem.

25, ut in Calend. Lectt. 1. Noct. 1. Incip. Mich. 2. Incip. Nahum. 3. Incip. Habacuc. In 2. Vesp. com. Oct. et S. Petri. *Pro Clero Romano,* idem uti et per reliq. Octav. cum com. Oct. in Vesp. Laud. et Miss.

26, De 3. die infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Ad hanc* vel ex Breviar. *Beati.* 3. Noct. ex Octavar. *Audistis* vel ut in fest. 9. Lect. et com. S. Mart. in Laud. et Miss. 3. or. *Concede.* Vesp. de Oct.

27, De 4. die infr. Oct. ut heri Lectt. 2. Noct. ex Octavar. *Quantum* vel ex Breviar. *Deridetur.* 3. Noct. ex Octavar. *Hæc* vel ut in fest. 2. or. *Concede* 3. Eccles. vel pro Pap. Vesp. de Oct.

28, De 5. die infr. Oct ut heri Lectt. 2. Noct. ex Breviar. *Deridetur* vel si heri lectæ sint *Beati.* 3. Noct. ex Octavar. *Novus* vel ut in fest. Vesp. de Oct. com. S. Saturn.

29, De 6. die infr. Oct. *Viol. ad Miss.* ut heri Lectt. 2. Noct. ex Octavar. *Bene* vel ex Breviar. *Deridetur* (vel Beati). 3. Noct. ex Octavar. *Constringenda* vel ut in fest. 9. Lect. de hom. et com. Vig. et S. Mart. in Laud. et Miss. Vig. cum com. Oct. et S. Mart. sine Gl. et Cr. Vesp. a cap. de Dom. com. Oct.

30, Dom. 1. Adv. de ea *Viol.* Com. Oct. in Laud. et Miss. sine 3. or. Vesp. de seq. (ut in 1. Vesp.) com. Dom.

Fest. S Andr. ulterius transferend. in 5. Dec.

Pro Clero Romano fest. S. Elizabeth ulterius figend. 14. Dec., ubi de eo hoc anno fiet ut simplex.

Dec. 1, Fer. 2. *Alb.* Octava S. Joan. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ex Octavar. *Si istum* vel ut in fest. Com. Fer. in Laud. et Miss. fest. In 2. Vesp. com. seq. et Fer.

Pro Clero Romano, omnia ut supra.

XIV. ST. COLUMBANUS (NOVEMBER 24).

(*Five Churches in* 1888.)

Nov. 23, Pro utroq. Clero Vesp. de seq. or. *Intercessio* sine com.

Fest. S. Joan. perpet. mutand. in 26. Nov.; pro Clero Romano in 14. Dec., ubi de eo hoc anno fiet ut simplex.

Nov. 25, Fer. 2. *Alb.* S. Columban. Abb. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Beatus vir.* Reliq. de commem. Abb. sine 9. Lect. et com. Mart. Cr. per tot. Oct. except. 29. In 2. Vesp. com. seq.

Pro Clero Romano, idem.

25, Ut in Calend. Lectt. 1. Noct. 1. Incip. Mich. 2. Incip. Nahum 3. Incip. Habacuc. In 2. Vesp. com. Oct. et S. Petri.

Pro Clero Romano, idem uti et per reliq. Oct. cum com. Oct. in Vesp. Laud. et Miss.

26, De 3. die infr. Oct. Semid. Lectt. 2. Noct. hac die sicut et 27, 28, 29, ut indicatum pro Oct. S. Joan. a Cruce vel ex Breviar. alternando *Deridetur* et *Beati.* 3. Noct. hodie ex Octavar. *Duo sunt* vel ut in fest. 9. Lect. et com. S. Mart. in Laud. et Miss. Reliq. per Octava ut in Octava præc.

27, De 4. die infr. Oct. Lectt. 3. Noct. ex Octavar. *Si centuplum* vel ut in fest.

28, De 5. die infr. Oct. Lectt. 3. Noct ex Octavar. *Ecce* vel ut in fest.

29, De 6. die infr. Oct. *Viol. ad Miss.* Lectt. 3. Noct. ex Octavar. *Apostoli* vel ut in fest. Cfr. Oct. præc.

30, Dom. 1. Adv. de ea ut in Oct. præc.

Fest. S. Andreæ ulterius transferend. in 5. Dec.

Pro Clero Romano, fest. S. Elizabeth ulterius figend. 20. Dec. Fest. S. Andr. celebrand. 23. Dec., et fest. S. Ambros. redigend. ad formam simplicis ad 7. Dec. ut indicatum in Calend.

Dec. 1. Fer. 2. *Alb.* Octava S. Columb. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ex Octavar *Ecce* vel ut in fest. com. Fer. in Laud. et Miss. fest. In 2. Vesp. com. seq. et Fer.

Pro Clero Romano, omnia ut supra.

XV. ST. CATHERINE (NOVEMBER 25).

(*Twenty-three Churches in* 1888, *many of whom may be in honor of St. Catherine of Sienna or of St. Catherine of Genoa.*)

Nov. 24, Pro utroq. Clero Vesp. de seq. sine com.

25, Fer. 3. *Rub.* S. Catharin. V. M. Dupl. 1. cl. cum oct. Lectt.

1. Noct. *Confitebor.* Reliq. ut in Calend. Cr. per tot. Oct. except. 29. In 2. Vesp. nulla com.

Pro Clero Romano, ut supra. In 2. Vesp. com. seq. tant.

Nov. 26, De 2. die infr. Oct. Lectt. 1. Noct. 1. Incip. Habacuc 2. et 3. Incip. Sophon. 2. Noct. ex Breviar. *Quoniam.* 3. Noct. ex Octavar. *Notandum* vel ut in fest. 9. Lect. et com. S. Mart. in Laud. et Miss. 3. or. *Concede.* Vesp. de Oct.

Pro Clero Romano, per tot. Oct. ut in Calend. ritu infr. Oct. cum com. Oct. in Vesp. Laud. et Miss.

27, De 3. die infr. Oct. Lectt. 2. Noct. ex Octavar. *Ego* vel ex Breviar. *Nunc nobis.* 3. Noct. ex Octavar. *Hanc* vel ut in fest. 2. or. *Concede* 3. Eccles. vel pro Pap. Vesp. de Oct.

28, De 4. die infr. Oct. Lectt. 2. Noct. ex Octavar. *Cum* vel ex Breviar. *Quoniam.* 3. Noct. ex Octavar. *Quam* vel ut in fest. Reliq. ut heri.

29, De 5. die infr. Oct. *Viol. ad Miss.* Lectt. 2. Noct. ex Breviar. *Nunc nobis.* 3. Noct. ex Octavar. *Post* vel ut in fest. 9. Lect. de hom. et com. Vig. et S. Mart. in Laud. Miss. Vig. cum com. Oct. et S. Mart. Vesp. a cap. de Dom. com. Oct.

30, Dom. 1. Adv. de ea *Viol.* Com. Oct. in Laud. et Miss. sine 3. or.

Dec. 1, *Pro Clero Romano,* Vesp. a cap. de seq. (ut in 1. Vesp.) com. præc.

Fest. S. Andr. ut in Calend. sine com. Oct.

Fest. S. Bibian. figend. 5. Dec.; pro Clero Romano 14. Dec., ubi de eo hoc anno fiet ut simplex.

2, Fer. 3. *Rub.* Octava S. Catharin. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *De virginibus* vel ut in fest. 3. Noct. ex Octavar. *Intendat* vel ut in fest. com. Fer. in Laud. et Miss. fest. Vesp. a cap. de seq. com. præc.

Pro Clero Romano, ut supra.

XV. ST. ANDREW (DECEMBER 1).

(*Forty-three Churches in* 1888, *among which the cathedrals of Grand Rapids and Little Rock.*)

Fest. S. Andreæ hoc anno occurrens in Dom. 1. Adventus transfertur in diem seq., sed pro diœcesib. in quibus viget Ordo Romanus in 20. Dec., ubi celebratur ut in Calend. sine Octav.

Nov. 29, De Vig. vel ejus com. ut in Calend.

30, Pro utroq. Clero Vesp. de seq. com. Dom.

Pro Clero Romano, nihil fit de S. Elizabeth. hoc anno.

Dec. 1, Fer. 2. *Rub.* S. Andr. Ap. Dupl. 1. cl. cum oct. partiali ut in Calend. Com. Fer. in Laud. et Miss. In 2. Vesp. com. seq. et Fer.

Pro Clero Romano, idem.

Fer. 3. 4. 5. (6 pro Clero Romano) Sabb. Dom. (cum duab. orr. tant.) ut in Calend. cum com. Oct. in Vesp. Laud. et Miss.

5, De 5. die infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Beati* vel ex Breviar. *Scriptum est.* 3. Noct. ex Octavar. *Et Joannes* vel ut in fest. com. Fer. et S. Sabbæ in Laud. et Miss. Vesp. de seq. com. Oct. et Fer.

Cum die 7. terminatur Octava S. Andreæ.

Other Titulars during November are St. Leopold (Con. non Pont.), 1 Church; St. Otto (Abbas), 1 Church; St. Virgil (Conf. Pont.), 2 Churches, and St. Edmund (Conf. Pont.), 1 Church.

H. GABRIELS.

CONFERENCE.

Various Queries about the Five Scapulars.

We explained on former occasions [1] the essential requisites to be observed in the investiture of the Brown Scapular. In answer to a number of questions regarding the Five Scapulars we refer, for much that is applicable to all the various scapulars, to the above mentioned articles. The following points deserve special attention.

1. Although the five scapulars may be worn attached to a single pair of cords and fastened together at the top, they must be blessed and imposed separately. This is always to be observed with regard to the Brown Scapular, for which a special short formula has been composed. [2] The Redemptorist Fathers have a common formula for the remaining

[1] *Am. Eccl. Review*, 1889: Apr., pp. 132 and 151; June, pp. 228 and 232.

[2] Cf. *Am. Eccl. Review*, loc. cit., p. 233.

four scapulars, which cannot be used by others without special faculty.

2. The scapulars should be square and of equal size, each distinct from the other. Hence the method of sewing the several parts upon a single surface, or fastening them together at the corners, is invalid. "Scapularia sint distincta, i. e., vere quinque scapularia" (S. C. Indulg. 26 Mart. 1887).

3. If the five scapulars are joined by one pair of cords, the latter must be of red wool and fastened directly to the red scapular of the Passion. The reason of this is, that, whilst the cords of the other scapulars may be of any color or material, that of the Passion must always be of red wool.[1]

4. The material of the white scapular is wool (*not* "ex lino aut lana," as some authors have). The little cross which is required on the front scapular (not necessarily on the corresponding portion back), has the upright line, which is longer, red, but the horizontal line blue.

5. The order (though not essential) in which these scapulars should be fastened together is: The Red Scapular of the Passion, with the image facing outward: then the Brown, the Black, the Blue, and lastly the White Scapular with the little cross on the outside.

6. When the scapulars are renewed they need not be blessed again except the White Scapular of the H. Trinity. But it is not necessary that a priest should again impose it. Hence a number of these scapulars can be blessed in advance. Those who are invested in the four (five) scapulars by the Redemptorist Fathers are exempt also from the obligation of having this scapular blessed when renewing it.[2]

7. According to the Decree of April 27, 1887, the names of members enrolled in the confraternities of the various scapulars must be placed in a register and sent to the Superior of the respective confraternities. This does not apply to the Scapular of the Passion or that of the Immaculate Concep-

[1] *Decr. Auth.* 408 and 423, Aug. 18, 1868.

[2] Cf. Behringer, *Die Ablässe*, p. 624, note.

tion, since these are not the garbs of confraternities. But it is necessary with regard to the Scapular of the Holy Trinity (white) and that of the Seven Dolors (black), as well as that of Mt. Carmel. The Order of Trinitarians has its headquarters in Rome: *Rmo Generale S. Trinita in Via Condotti*, or *Rmo Comissario generale—S. Carlo alle Quattro Fontane.* The names of those who receive the Black Scapular are to be sent to a house of the Servite Order. In the United States we have the *Monastery of Our Lady of Sorrow*, Jackson Str., *Chicago*, Ill.

8. The names should be sent before the expiration of a year.[1]

9. A number of scapulars may be blessed at once. In imposing the scapulars it suffices to place them over one shoulder. One scapular will serve for investing several persons, provided the one which they afterwards wear has been blessed by the same priest. The form of investing and receiving into the Confraternity may be used in the plural for several persons together.[2]

The Chalice in the Hands of a Dead Priest.

Qu. Will you kindly inform some of the readers of the *Review* if there is any authority for the belief that a chalice loses its consecration by being placed in the hands of a dead priest when lying in state?

Resp. We know of no authority for the statement that a chalice placed in the hands of a dead priest loses its consecration. Perhaps the manner in which some of the provincial councils and ecclesiastical writers speak of this custom may have given rise to the impression that the contact of the dead desecrates the sacred vessels. "Nec rituali neque decentiæ congruum videri, ut in manibus sacerdotis demortui calix.... apponatur. Si per sacros canones vetitum fuit defunctorum corpora palla corporali involvi, et *Concil. Arvenens. can.* 3. sacerdotis cadaver pallio obtegi, ne illo suis usibus

[1] St. Louis *Pastoral Bl.*, xxii., p. 116.

[2] S. C. Indulg., 5. Feb., 1841.

reddito altaria polluantur, eo magis de calice foret dicendum, qui immediate inservit sacrificio, si manibus defuncti aptetur et iterum ad Christi Domini Sanguinem recipiendum in missa adhiberetur."[1] But the expression "ne altaria polluantur" may not be taken literally.

Whilst there is no warrant for this custom in the liturgy, which simply prescribes that a crucifix be placed in the hands of the deceased, the S. Congregation has declared that the practice, where it is a pious usage, may be tolerated.[2] In some places a chalice made of wax and gilt is given into the hands of the dead priest.

The Extra Candle on the Altar.

The *Ephemerides Liturgicæ* having been asked whether a stearic candle may be placed upon the altar[3] for the purpose of giving more light to the celebrant at Mass, answers as follows:

Nulla adest prohibitio in jure positivo, nec repugnantia aliqua cultui divino in hoc introspici potest, cum de cultu non agatur, sed de supplendo defectu lucis. Tamen laudandi, qui iis in rebus luxui magis quam avaritiæ student. (No. I., vol. iv., p. 13).

ANALECTA.

EX S. CONGREGATIONE INDICIS.

Feria VI, die 18 Julii 1890.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctæ Romanæ Ecclesiæ Cardinalium a SANCTISSIMO DOMINO NOSTRO LEONE PAPA XIII Sanctaque Sede Apostolica Indici librorum pravæ doctrinæ, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana Republica præpositorum et delegatorum, mandavit et

[1] Sarnelli, *Litt. Eccles.* xxxiii.

[2] S. R. C. die 23 Maj., 1846; *Decr. Auth.* 5050 ad 11.

[3] Super mensam altaris.

mandat, in Indicem librorum prohibitorum referri quæ sequuntur Opera damnata atque proscripta a Sacr. Congr. S. Romanæ et Universalis Inquisitionis :—

LO SPIRITISMO IN SENSO CRISTIANO, per Teofilo Coreni.—Presso l'Unione Typographico Editrice. Roma-Torino-Napoli, 1890.—Decret. S. Off. Fer. IV. die 16 Aprilis, 1890.

LES ANNALES DE LOIGNY, paraissant le 1 Vendredi de chaque mois.—S'adresser à M. Glénard, à Loigny, par Orgères (Eure-et-Loire), Secrétaire de l'Œuvre du Sacré-Cœur de Jésus-Pénitent de Loigny.—Decr. S. Off. Fer. IV, die 11 Junii, 1890.

LA VERITE SUR LES CONDAMNATIONS QUI FRAPPENT MATHILDE MARCHAT (Marie-Geneviève du Sacré-Cœur de Jésus-Pénitent) à Loigny au diocèse de Chartres, et les partisans de ses révélations.—Saint-Malo, Imp. du Commerce, Y. Billois, 8, rue Robert Surcouf, 1889.—Eod. Decr.

LA QUESTION DE LOIGNY AU 28 FEVRIER 1890.—Nécessité pour tous d'un appel à Sa Sainteté Leon XIII.—Saint-Malo, Imprimerie du Commerce, Y. Billois, Rue Robert-Surcouf, 1890.—Eod. Decr.

Itaque nemo cujuscumque gradus et conditionis prædicta Opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sed locorum Ordinariis, aut hæreticæ pravitatis Inquisitoribus illa tradere teneatur sub pœnis in Indice librorum vetitorum indictis.

Quibus SANCTISSIMO DOMINO NOSTRO LEONI PAPÆ XIII per me infrascriptum S. I. C. a Secretis relatis, SANCTITAS SUA Decretum probavit, et promulgari præcepit. In quorum fidem, etc.

Datum Romæ die 18 *Julii* 1890.

CAMILLUS CARD. MAZELLA Præf.
FR. HYACINTHUS FRATI Ord. Præd.
S. Ind. Congreg. a Secretis.

Loco ✠ Sigilli.

Die 2 *Augusti* 1890 *ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.*

VINCENTIUS BENAGLIA *Mag. Curs.*

DOCUMENTA AUTHENTICA ARCHISODALITATIS MATRUM CHRISTIANARUM.[1]

I. QUOMODO SODALITATES LEGITIME ERIGANTUR ET AGGREGENTUR.

1. Episcopi est,[2] Sodalitates erigere, idque solo Decreto, formula a Clemente PP. VIII, præscripta non adhibita:[3] tum Statuta, quæ sibi confecerint[4] vel ab Archisodalitate susceperint,[5] examinare, pro ratione loci mutare, corrigere, approbare;[6] denique litteras Apostolicas, pro hujusmodi indultis ad se directas, si potestatem subdelegandi non acceperit, per seipsum exequi.[7]

2. Quasdam Sodalitates Episcopi non solum erigunt, verum ex speciali Apostolicæ Sedis indulto etiam indulgentiis et privilegiis cuique propriis augent. Quibus adnumeranda Sodalitas Matrum Christianarum non videtur, quum ejusmodi indulto communicentur solæ indulgentiæ Archisodalitatum in Urbe existentium,[8] ad quas Archisodalitas Matrum Christianarum non pertinet.

[1] These acts are in the main an abstract of the "*Documenta Apostolica Archisodalitatis Matrum Christianarum Pittsburgensis. Addita Institutione brevissima ejusmodi Sodalitates erigendi, aggregandi, dirigendi, cum ritu Sodales solemniter recipiendi et festum principale celebrandi,*" published with the approbation of the Rt. Reverend Ordinary. Although they take up considerable space, it was thought desirable for the guidance of priests who wish to establish the Confraternity within their respective parishes to have the principal documents all grouped together in one place.

[2] *S. C. Indulg.* 18. Aug. 1868; *De Visitatione Liminum* (Romæ, 1878), Cap. VIII, 2. 1; Cf. 28. Aug. 1752.

[3] *S. C. I.* 25. Jan., 22. Aug., 18. Nov. 1842.

[4] *S. C. I.* 20. Maji 1882 (*Acta S. Sedis* XV., p. 186.; *De Visit. Lim.* C. VIII. 2. 2,.

[5] Clem PP. VIII. "*Quacunque*" § 5.

[6] *L. c. et S. C. I.* 9. Dec. 1862, 20. Maji 1882 (*A. S. S.* II. p. 354 seqq., XV. 186 sqq.); L. Ferraris "*Confraternitas*" a. VI., 22.

[7] *S. C. I.* 18. Aug. 1868.

[8] *S. C. I.* 16. Julii 1887 (*A.S S.* pp. 253 seqq.

3. At vero spectat ad Episcopum pro aggregatione Sodalitatis Matrum Christianarum, sua auctoritate erectæ, concedere consensum et "litteras testimoniales," quibus Sodalitatis aggregandæ institutum, pietas et christianæ caritatis officia, quæ exercere consueverit vel cupiat, commendentur.[1] Hæc igitur saltem commendatio necessario scripto est danda.

4. Per istos demum actus auctoritatis Episcopalis evehitur pia societas ad statum canonicum et permanentem, induit figuram Ecclesiasticam, atque capax[2] gratiarum et indulgentiarum Archisodalitatis redditur. Neque quidquam eorum valet Vicarius Generalis, nisi specialiter ab Episcopo sit delegatus;[3] ipse Vicarius Capitularis[4] se abstineat.

5. Episcopi etiam est, designare Directorem[5] Sodalitatis eumque vel Parochum, si ita et quamdiu expedire judicaverit, etiam pro toto tempore officii,[6] vel alium Sacerdotem[7] item recognoscere; diploma aggregationis ejusque promulgationem permittere. Tandem ipsius jurisdictioni, decretis, visitationi, moderationi, correctioni Sodalitas semper remanebit subjecta.[8]

6. Qui igitur, sive in Pittsburgensi, sive alia in Diœcesi, Parochianarum voluntate clam explorata, studioque excitato, ejusmodi consociationem instituere voluerit, primo oportet adeat Episcopum suæ Diœcesis, ut Sodalitatem erigat atque erectam declaret, Statuta vel ipse condat, vel condita approbet, Directorem et Altare Sodalitatis designet, aggregationem ad Archisodalitatem Pittsburgensem permittat atque scripto commendet. Supplex libellus confici poterit fere hic:

ILLUSTRISSIME AC REVERENDISSIME DOMINE:—

Infrascriptus quum Parœciæ liberos ad religionem bonosque mores a teneris annis informari vel maxime cupiam, hoc nulla

[1] *Clem. PP. VIII.*, l. c., § 3. [2] L. c.

[3] *S. C. I.* 24. Maj. 1843; 18. Aug. 1868. (*A. S. S. IV.*, pp. 103 sqq.)

[4] *S. C. I.* 23. Nov. 1878 (*A. S. S. XI.*, pp. 353 sqq.).

[5] *S. C. I.* 18. Nov. 1842. [6] *S. C. I.* 8. Jan. 1861. [7] *S. C. I.* 7. Jun. 1842.

[8] *Clem. PP. VIII.* l. c. § 5; *S. C. I.* 15. Jun. 1878 (*A. S. S. XII.* pp. 17 sqq.); L. Ferr., "*Confraternitas*," a. 3.

re certius me assecuturum confido, quam pia matrum consociatione. Quapropter Vestram Gratiam humiliter rogo, ut dignetur Sodalitatem Matrum Christianarum in Ecclesia N. ad Altare N. erigere erectamque declarare, Statuta, quæ adjicio, approbare, Rectorem (vel. N.) eiusque successores pro tempore muneris in Directores designare eisque facultatem tribuere, qua possint, sive legitime impediti, sive non, alium Sacerdotem in locum suum ad exequenda officia Sodalitatis substituere. Placeat quoque, litteras testimoniales concedere, ut Sodalitas Archisodalitati Matrum Christianarum, Pittsburgii ad Ecclesiam S. Augustini existenti, valeat aggregari ejusque gratiarum et indulgentiarum particeps fieri.

7. Atque formula erectionis et commendationis, si Rmo. Dno. haud ingrata fore prævideatur, addi poterit fere hæc:

Auctoritate Nostra ordinaria erigimus et constituimus Sodalitatem Matrum Christianarum in omnibus juxta preces, ut supra; Statuta quoque, a Nobis revisa, approbamus. Insuper volumus, ut aggregatio ab Archisodalitate Matrum Christianarum, Pittsburgii ad Ecclesiam S. Augustini instituta, quamprimum obtineatur.

8. Episcopi indultum vel ipsum vel descriptum mittatur Rectori Ecclesiæ S. Augustini in civitate Pittsburg (37 St.) ad impetrandam aggregationem, addito testimonio,[1] quod Sodalitas nondum alicui Archisodalitati vel Instituto sit aggregata. Diploma obtentæ aggregationis, quæ omnino gratis concedetur,[2] exhibeatur Episcopo, ut illud recognoscat et promulgandum decernat. Quo facto poterit affigi loco honestiore Ecclesiæ vel Oratorii, ubi cœtus habebuntur.

9. Possunt in eadem Ecclesia et adeo ad idem Altare[3] plures Sodalitates diversi nominis et finis institui, attamen ad idem Altare cum consensu Directoris Sodalitatis jam erectæ, ne oriantur quæstiones quoad functiones ibi peragendas.[4]

[1] *Clem. PP. VIII.*, l. c., § 3.

[2] *Clem. PP. VIII.*, l. c., § 11; *S. C. I.* 6. Mart. 1608, 10. Apr. 1720 (L. Ferr. "*Indulg.*," a. 4. n. 30), 20. Maj. 1720, Maur. 8. Jan. 1861; v. "*Formula Servanda*," *Decr. Auth.*, *App.* XII. XIII.

[3] *S. C. I.* 29. Maj. 1841.

[4] Cf. *S. C. I.* 22. Aug. 1842, n. 4.

10. Aggregatio rite concessa præter indulgentias ac privilegia tribuit[4] partem meritorum sociarum aggregatarum omnium, sive communionem Sanctorum arctiorem et efficaciorem, fructibus tanto futuram uberiorem, quanto veriore in Christum amore animi inter se jungentur.

11. Sodalitas, certo canonice erecta, permanet in suo statu cum omnibus privilegiis et indulgentiis,[1] quamvis nunquam sociæ sint receptæ vel ob defectum sociarum desierit;[2] aggregationes item fiunt in perpetuum.[3]

II. DE ARCHISODALITATIS INSTITUTO, NOMINE, STATUTIS.

1. Institutum seu finis, quem nostra Archisodalitas communem cum ceteris Archisodalitatibus sibi proposuit, principalis est: promovere salubrem prolis institutionem et educationem domesticam per matres vere Christianas et Catholicas, implorata imprimis Beatæ Mariæ Virginis et Matris Dolorosæ tutela et intercessione. Qui finis, quia intrinsecus et substantialis, a qualibet Sodalitate aggreganda omnino integre debet recipi ac perpetuo retineri.[4]

2. Vocata fuit Archisodalitas "Matrum Christianarum." Hoc nomen, utpote denotans finem associationis atque in litteris Pontificis adhibitum, et ipsum est suscipiendum et tenendum a Sodalitatibus aggregandis. Quæ si aliud habeant, id mutent Latine quidem cum "Sodalitas Matrum Christianarum," in lingua vero vernacula cum illo, quod pro hac ipsa Sodalitate sit usitatum idemque significet, ut Anglice: "Confraternity of Christian Mothers."

3. Principalis Patrona omnium per orbem Sodalitatum Matrum Christianarum parique modo simpliciter assumenda est Beatissima Virgo Maria sub titulo Matris Dolorosæ. Patroni Archisodalitatis nostræ secundarii sunt: Sancti Angeli Custodes, SS. Joachim, Joseph, Sponsus B. M. V., Joannes Baptista, Augustinus, E. D., Sanctæ Anna, Elizabeth, mater Joannis Baptistæ, Rosa Limana, Monica.

[1] *S. C. I.* 28. Jan. 1839.
[2] *S. C. I.* 2. Mart. 1748.
[3] *S. C. I* 20. Jul. 1728.
[4] Ibid.

4. Quodsi unquam Sodalitatis institutum[1] et nomen essentialiter mutetur, eo ipso communione bonorum operum, orationum, indulgentiarum cum Archisodalitate ceterisque Sodalitatibus aggregatis tollitur ac desinit[1]. Contra nec Statuta, nec pia opera vel usus Archiconfraternitatis sequi necesse est.[2] Quamquam utile atque optandum videtur, conformitatem quandam cum Archisodalitate servari, hujus Statutis eatenus tantum mutatis, quatenus necessitates loci prudenter consideratæ exigant vel consulant.

5. Nec est necessarium præter generalia Statuta haberi specialia; attamen si quis ita arbitretur posse facilius necessitatibus suarum occurri, condat, atque si ea velit esse leges constantes et non solum ad tempus exercita, Episcopo proponat approbanda.

6. Utile fortasse videbitur, principio relinquere Sodalitatem sine Statutis, etsi ab Episcopo jam approbatis, eaque sensim introducere suo tempore. Quod quidem prorsus licet,[3] modo ne differatur longius, quam bonum Sodalitatis postulet.

7. Impetratio indulgentiarum ac reliquorum favorum spiritualium proprie pendet non ex observatis Statutis quibuscunque,[3] sed ex valida receptione, deinde ex contentione quadam assequendi propositum Sodalitatis finem principalem, postremo ex servatis conditionibus,[4] quæ indulgentiis apponuntur.

8. Licet Directori aliisque officialibus excipere eleemosynas et quævis subsidia, quæ erogentur in utilitatem ecclesiæ Sodalitatis aliosque pios usus, attamen eo, quem Ordinarius præscripserit, vel approbaverit, modo.[5] Minime vero imponantur tanquam conditio, ut quæ assumatur vel maneat Sodalis.

[1] *S. C. I.* 20. Jul. 1728.

[2] *S. C. I.* 25. Jan., 22. Aug. 1842, 12. Maj. 1843, 9. Dec. 1862. (*A.S.S. II.*, pp. 534 sqq.

[3] Ibid. [4] Ibid.

[5] *Clem. PP. VIII.*, l. c., § 8.

III. DE MUNERE DIRECTORIS.

1. Solus Director ab Episcopo constitutus,[1] aut, si facultate subdelegandi gaudeat, etiam[2] is, quem legitime subrogaverit, habet potestatem Sodales recipiendi et gratiarum Sodalitatis participes reddendi. Bona fides non rite receptæ minime sufficeret.

2. Cujus subdelegandi potestas, nisi ab Episcopo expresse fuerit coercita, pertinet ad quosvis Diœceseos Sacerdotes, eo tamen cum onere, ut subdelegati saltem semel in anno mittant nomina receptorum registro Sodalitatis inserenda. Qui ab Apostolica Sede obtinuerit facultatem "adscribendi Confraternitatibus a S. Sede approbatis," et in ipsam Sodalitatem Matrum Christianarum valide recipiet, atque mittat nomina ad quamlibet id genus Sodalitatum rite erectam.

3. Recipi possunt non solæ parochianæ vel diœcesanæ,[3] sed quæcunque se sistunt coram. Sed meminerit Director, prohiberi sibi, quominus recipiat inscias vel mortuas,[4] nec absentes[5] posse recipi, quæ commode[6] personaliter accedere valerent.

4. Receptio ipsa consistit in solo actu auctoritativo voluntatis, sed inscriptio[7] nominis et cognominis in proprio et distincto libro seu registro[8] item necessaria est et adeo essentialis. Ceterum materialis inscriptio rite receptarum fieri potest a quocunque,[9] etiam Laico. Schedulæ admissionum distribuuntur utiliter, sed non necessario. Semel valide admissa nullo tempore nova admissione indigebit,[10] nec tuto non transibit salvis indulgentiis ad aliam Sodalitatem ejusdem generis.

[1] *S. C. I.* 8. Jan. 1861.
[2] *S. C. I.* 22. Aug. 1842.
[3] *S. C. I.* 29. Febr. 1864, 18. Aug. 1868 (*A.S.S. IV.*, 271 sqq.), 26. Jan 1871.
[4] *S. C. Inquis.* 25. Maj. 1864, 13. Dec. 1876 (Maurel).
[5] *S. C. I.* 28. Apr. 1761, 13. Apr. 1878.
[6] *S. C. I.* 19. Jun. 26, Nov. 1880 (*A.S.S. XIII.*, pp. 263 sqq.).
[7] Cf. *S. C. I.* 18. Aug. 1868 (*A.S.S. IV.* p. 219 sqq.).
[8] *S. C. I.* 25. Jun. 1746.
[9] *S. C. I.* 25. Sept. 1845.
[10] Cf. *S. C. I.* 27. Maj. 1857.

5. Ad Directoris munus spectat etiam, divina Officia publicaque pietatis exercitia ad normam legum Ecclesiasticarum et Episcopi sanctiones ordinare, Sodalitatis actus dirigere, Sodalitatis finem in omnibus præ oculis habere, Statuta in suo vigore conservare.

6. Singulari cum cura per seipsum vel alium peritum Sacerdotem in conventibus Sodales planis et opportunis verbis instruet ac monebit, qua meliore ratione debeant prolem docere et educare, difficultates obvias vincere, pericula imminentia vitare et deprecari, munus suum prudenter et fortiter exequi, omni denique ope id agere, aliorum quoque ac præcipue Sodalium adhibitis consiliis ac precibus, ut liberorum mentes catholica fide, mores catholica disciplina penitus imbuantur. Quæ votorum suorum fient compotes, si prorsus innitantur totoque pectore inhæreant Christo, ex quo utique omnis sufficientia nostra, cujusque amor sincerus unicum ac totum idemque efficacissimum remedium malorum hujus temporis.

IV. STATUTA GENERALIA ARCHISODALITATIS.

1. Cooptari in Sodalitatem potest quæcunque mulier honesta ac religiosa, sive marita, sive vidua, etsi liberis careat, dummodo finem Sodalitatis promovere statutisque obsequi serio intendat.

2. Quæ adscribi voluerit, adeat oportet Directorem aut ejus Delegatum legitimum, a quo nomen familiæ ac baptismatis referatur in tabulas Sodalitatis; convenienter annotabitur etiam locus domicilii.

3. Adscriptæ curas omnes intendent, ut liberos ad evangelicam vivendi rationem informent; erga consorores præcipuum amorem animo fovebunt.

4. Quotidie certas preces adhibebunt SS. Patronis Archisodalitatis, quibus addere fas erit alios, ut Ordinis, Ecclesiæ Sodalitatis, ipsiusque Matris.

5. Per singulos menses S. Communionem pro consororibus

offerent, aut, si id minus licet, eadem intentione assistentes Missæ sument atque offerent Communionem spiritualem. Aliis quoque, quibus opportune possint, modis consororibus subvenient.

6. Sæpius in anno atque, si fieri potest, semel in quolibet mense, die, et hora a Directore constitutis, convenient ad audiendum sermonem sacrum, fini Archisodalitatis accommodatum, atque ad supplicandum Deo pro liberis et familiis.

7. Eo ipso die Sacrum fiet ad intentiones Matrum Sodalium, inter quod, quæcunque possunt, ad sacram mensam accedent.

8. Bis in anno Communionem generalem instituent, unam festo principali Sodalitatis, alteram die a Directore statuendo.

9. Ampliores Sodalitates quo melius regantur, dividuntur in sectiones, quarum singulæ Præfectam cum Assistente habebunt; cunctis præerit Præsidens cum Vicepræsidente. Totius Sodalitatis Rector et Præses erit Director ab Episcopo constitutus, qui Præsidentem nominabit ad triennium; Præfectas etiam subinde, prout opportunum duxerit, mutabit per alias.

10. Matres Christianæ Officiales exemplo ceteras antecedent, atque advertent, num Sodales sibi attributæ conventus frequentent moresque præ se ferant Christianos. Aegrotas visitabunt consolabunturque ac pro facultate sublevabunt, maxime sollicitæ de bona eis morte impetranda. De omnibus rebus majoris momenti Directorem facient certiorem.

11. Sodali de hac vita decedente, pro dilecta anima consorores statim vota precesque suscipient, et quam primum Missa de Requie celebrabitur. Exequiis universæ quæ possunt intererunt. Intra septem dies, quæ Commemorationem Omnium Fidelium Defunctorum sequuntur, Missa de Requie cantabitur pro omnibus Sodalibus defunctis.

12. Sodales defunctæ earumque liberi cordibus ac suffragiis Consororum in perpetuum remanebunt commendatæ.

V. PRECES QUOTIDIE A SODALIBUS RECITANDÆ.

O Maria, immaculata Virgo et Mater Dolorosa, intercede

pro liberis nostris apud divinissimum Cor Jesu, Filii Tui, qui Matri suæ nihil denegabit: . . . ora pro eis!
Sancti Angeli Custodes: . . . orate pro eis!
Sancte Joachim: . . . . . ora pro eis!
Sancte Joseph, potentissime Patrone: . ora pro eis!
Sancte Joannes perdilecte præcursor Redemptoris: . . . . . ora pro eis!
Sancte Augustine: . . . . . ora pro eis!
Sancta Anna, mater Mariæ: . . . . ora pro eis!
Sancta Elizabeth: . . . . . ora pro eis!
Sancta Rosa de Lima: . . . . . ora pro eis!
Sancta Monica: . . . . . ora pro eis!
Omnes Sancti Patres et sanctæ Matres: orate pro eis et pro nobis!
Omnes Sancti Liberi: . . orate pro eis et pro nobis!

VI. RITUS SOLEMNITER RECIPIENDI IN SODALITATEM MATRUM CHRISTIANARUM.

Ut valida sit receptio, sufficit quidem actus voluntatis Directoris aut vicem ejus legitime supplentis; attamen solemnitas quædam adhibita sua non carebit utilitate. Licebit hanc sequi rationem:—

Director vel alius, debita facultate instructus, superpelliceo indutus et stola albi coloris, in infimo Altaris gradu genuflexus dicit:—

ANTIPH. Veni Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.
V. Emitte Spiritum tuum, et creabuntur,
R. Et renovabis faciem terrae.
V. Memento congregationis tuae,
R. Quam possedisti ab initio.
V Domine, exaudi orationem meam,
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS.—Respice, quaesumus Domine, super hanc familiam tuam, in nomine Beatissimæ Mariæ Virginis ac Matris Dolorosæ congregatam, de cujus gremio hæ famulæ tuæ

esse cupiunt, ut augeatur numerus tibi fideliter servientium, ut ab omnibus sæculi et carnis perturbationibus liberatæ et a laqueis diaboli securæ, intercessione ejusdem Beatissimæ Mariæ Virginis vera gaudia possideant. Qui vivis et regnas in sæcula sæculorum. R. Amen.

Deinde benedicturus numismata Matris Dolorosæ (vel alia), posita super Altare a parte Epistolæ, ad Altare ascendit et dicit:—

V. Adjutorium nostrum in nomine Domini,

R. Qui fecit coelum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.—Omnipotens sempiterne Deus, qui Sanctorum tuorum imagines sculpi non reprobas, ut, quoties illas oculis corporeis intuemur, toties eorum actus et sanctitatem ad imitandum memoriæ oculis meditemur: hæc, quæ-umus, numismata in honorem et memoriam Beatissimæ Virginis Mariæ, Matris Domini nostri, adaptata bene†dicere et sancti†ficare digneris, et præsta, ut quicumque coram illis beatissimam et immaculatam Virginem suppliciter colere et honorare studuerit, illius meritis et obtentu a te gratiam in præsenti et æternam gloriam obtineat in futurum. Per Christum Dominum nostrum. R. Amen.

Aspergit numismata aqua benedicta.

Tum aut transeat ad receptionem, aut, si opportunum duxerit, præsertim quum major numerus sit recipiendus, antea *recitet Litanias Matris Dolorosæ lingua vernacula* vel *Lauretanas lingua latina*, et addat aliquam allocutionem ac protestationem.

Deinde ad recipiendas conversus singulis imponit numismata, simul dicens:—

Accipe, soror, numisma B. Mariæ Virginis, signum famulatus ejus. Ex nunc memor esto, te esse ancillam Dominæ Nostræ, matris Dolorosæ, eique placitis moribus studeas deservire.

Vel omnibus indutis dicat in plurali:—

Accipite, sorores, numismata B. Mariæ Virginis, signa famulatus ejus. Ex nunc memores estote, vos esse ancillas Dominæ Nostræ, Matris Dolorosæ, eique placitis moribus studeatis deservire.

Tunc poterit eas alloqui his vel similibus verbis:—

DEARLY BELOVED MOTHERS IN CHRIST:

You are here assembled, publicly and solemnly to be received into the Archconfraternity of Christian Mothers. Answer, therefore, with a sincere and devout heart, the following questions:

1. Do you consecrate yourselves and your children from the bottom of your heart to the Blessed Virgin Mary, the Mother of Sorrows?

WE DO.

2. Will you honor and love her as your mother, and instil the same affection into the minds of your children.

WE WILL.

3. Will you be truly Christian Mothers, and try to make your children faithful members of the Catholic Church and followers of Jesus Christ? will you pray for them, and make every sacrifice God may demand of you for the salvation of their souls?

WE WILL.

Repeat, then, with your hearts and lips the following words:

Most Holy Virgin — conceived without sin — Mother of Sorrows — to show my love — and veneration — towards thee — I consecrate — and devote — myself to thee — as thy perpetual servant.— I resolve — henceforth to be — thy true child — and to fulfil towards thee —all the duties of a child — reverence, love, and obedience. — Take me, therefore — O my Mother — under thy shelter and care. — By thy intercession — and merits — aid and protect me — in all my necessities — that I may always know — and accomplish — with all my heart — what is pleasing — to thee — and what thou wishest — me to do. — Especially teach me — how to educate — my children — according to thy mind. — Let them — and all the children — of the other members

— of our Confraternity — be recommended — to thy sorrowful heart. — Be henceforth to them — a loving Mother — full of grace — and tenderness. — Have pity, too — on all my family — help us in every need — save us — from every evil — of body and soul — and obtain — for all of us — a happy death. Amen.

Sequitur ipsa receptio.

Beatissima et Immaculata Virgo Maria ac Mater Dolorosa vos recipiat in numerum famularum suarum, et ego auctoritate mihi concessa vos recipio, aggrego, et adscribo Sodalitati Matrum Christianarum in hac ecclesia institutæ, ut eandem sanctissimam Dei Genitricem Doloribus sauciam unanimi voce laudantes et invocantes, piissimæ intercessionis ejus subsidia in vita et in hora mortis nostræ sentiamus; pariterque participes vos reddo omnium gratiarum et bonorum spiritualium hujus Sodalitatis, in nomine † Patris et Filii et Spiritus Sancti. Amen.

VII. RITUS CELEBRANDI FESTUM PRINCIPALE SODALITATIS.

Educatio prolis quum sit maximi momenti spectetque ad omnia membra familiarum, e re fortasse videbitur, facere festum principale Sodalitatis commune totius Congregationis, hoc modo. Edoceantur et admoneantur de excellentissimo isto opere, ad quod singuli juvare debeant et exemplo optimo et verbo opportuno. Sermone absoluto, si licentia Rmi. Epi. obtenta fuerit, Ss. Sacramentum exponatur in Ostensorio, ritu consueto. Tum aut cantentur Litaniæ Lauretanæ lingua Latina, aut dicantur una cum populo Litaniæ Matris Dolorosæ aliæve preces lingua vernacula.

Deinde Sacerdos stans intonet: TE DEUM. . . . et hymno finito:

V. Benedicamus Patrem et Filium cum Sancto Spiritu.
R. Laudemus et superexaltemus eum in sæcula.
V. Benedictus es, Domine, in firmamento cœli,
R. Et laudabilis et gloriosus et superexaltatus in sæcula.
V. Domine, exaudi orationem meam,
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS.—Deus, cujus misericordiæ non est numerus et

bonitatis infinitus est thesaurus: piissimæ Majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes, ut, qui petentibus postulata concedis, eosdem non deserens ad præmia futura disponas. Per Christum Dominum nostrum. R. Amen.

Tum cantatur:—

Tantum ergo Sacramentum. . . .

V. Panem de cœlo præstitisti eis (Alleluja),

R. Omne delectamentum in se habentem (Alleluja).

OREMUS.—Deus, qui nobis sub Sacramento mirabili passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. R. Amen.

Datur benedictio cum Sanctissimo Sacramento, quod deinde reponitur.

VIII. SUMMARIUM FAVORUM SPIRITUALIUM ARCHISODALITATI ADHUC CONCESSORUM.[1]

A. INDULGENTIÆ PLENARIÆ.

1. Die primo ingressus, si vere pœnitentes et confessæ SS. Eucharistiæ Sacramentum sumpserint (Leo PP. XIII "*Cum sicut*" 7. Maji 1878).

[1] Clem. PP. VIII. "*Quæcumque*" 7. Dec. 1604; *S.C.I.* 8. Jan. 1861; 22. Aug. 1842; 29. Febr. 1864.

Quamvis licentia imprimendi Summaria Indulgentiarum, ex diversis concessionibus colligenda, ipsius S. C. Indulg. judicio reservata sit, * singulari tamen exceptione favore aggregationum permittitur: "ut Societati aggregatæ ab . . . . Archiconfraternitate aggregante tradi possit separatim et distincte a formula ac etiam typis impressus elenchus indulgentiarum et privilegorium, ab Ordinario tamen loci recognitus; cujus impressio in hunc tantum finem permittitur, etiamsi indulgentiarum concessiones sint depromptæ e pluribus Brevibus, etc." † "Ordinarius loci" vero intelligendus est ille unus, in cujus Diœcesi Archisodalitas existit, nec opus nova recognitione per Ordinarium Sodalitatis aggregatæ. ‡ Quo privilegio utentes jam proponimus elenchum eorum, quæ Documentis superioribus continentur, indultorum.

* *S.C.I.* 22. Jan. 1858 (*A.S.S. III.*, p. 102 sqq.).

† *S.C.I.* 8. Jan. 1861.

‡ *Decr. Auth. S.C.I.* App. XII. XIII.

2. In mortis articulo, si vere pœnitentes et confessæ ac S. Communione refectæ (vel, si id facere nequiverint, saltem contritæ), nomen Jesu ore (si potuerint, sin minus, corde), devote invocaverint (Idem Leo PP. XIII loc. cit.).

3. Festo principali Sodalitatis vel uno ex septem diebus subsequentibus, si vere pœnitentes et confessæ ac S. Communione refectæ Archisodalitatis Ecclesiam visitaverint, et ibi pro Christianorum Principum concordia, hæresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiæ exaltatione pie oraverint (Loc. cit.).

4. Festo Immaculatæ Conceptionis B. M. V., si vere pœnitentes et confessæ ac S. Communione refectæ Archisodalitatis Ecclesiam visitaverint ibique pro S. Fidei propagatione et juxta Summi Pontificis intentionem pie oraverint (Idem Leo PP. XIII. Rescr. 29 Julii 1884).

5. Festo Epiphaniæ D. N. J. C., iisdem ac n. 4. conditionibus (Loc. cit.).

6. Festo S. Joseph, Sponsi B. M. V., iisdem conditionibus ac n. 4 (Loc. cit.).

7. Festo S. Monicæ, si vere pœnitentes confessæ ac S. Communione refectæ Ecclesiam Archisodalitatis visitaverint ibique pro S. Fidei propagatione et juxta Summi Pontificis intentionem pie oraverint (Idem Leo PP. XIII. Rescr. 28 Martii 1886).

8. Festo S. Annæ, B. M. V. matris, iisdem conditionibus ac n. 7 (Loc. cit.).

B. INDULGENTIÆ PARTIALES.

(Leo PP. XIII "*Cum sicut*" d. 7 Maji 1878.)

1. Septem annorum totidemque quadragenarum quatuor aliis anni feriatis vel non feriatis seu Dominicis diebus, si corde saltem contritæ Ecclesiam seu Capellam vel Oratorium Sodalitatis visitaverint ibique juxta Summi Pontificis intentionem pie oraverint.

2. Sexaginta dierum, quoties bonum aliquod opus iuxta Sodalitatis institutum peregerint.

C. PRIVILEGIA.

1. Omnes superius relatæ indulgentiæ, tam plenariæ quam partiales, applicari possunt animabus in purgatorio degentibus (Leo PP. XIII dd. 7 Maji 1878, 20 Julii 1884, 28 Martii 1886).

2. Tum festum principale, tum quatuor dies, quibus lucrentur indulgentias septem annorum, etc., ab ipsis Consororibus semel sunt eligenda [1] atque ab Ordinario tantum approbanda (Leo PP. XIII d. 7 Maji 1878).

3. Omnes indulgentiæ acquiri possunt vel statuto die vel Dominica subsequenti (Leo PP. XIII d. 17 Febr. 1889 [2]).

4. Conditio visitandi Ecclesiam Archisodalitatis, impleta erit visitata Ecclesia unicuique Sodali propria, et quoad indulgentias plenarias nn. 4, 5, 6 qualibet visitata Ecclesia (Leo PP. XIII dd. 20. Julii 1884, 28 Martii 1886).

5. Archisodalitati licet aggregare Sodalitates ejusdem nominis et instituti quibusvis locis seu ubique terrarum.[3]

6. Eadem aggregare valet Sodalitates ejusmodi sibi vel inter se *quantumvis propinquas*, non modo diversæ, verum etiam ejusdem linguæ.[4]

IX. DOCUMENTUM APOSTOLICUM INSTITUTIONIS ARCHISODALITATIS PITTSBURGENSIS.

Granum sinapis, sic cœlesti rore feliciter irrigatum, videbatur aptum, quod ramos extenderit latius. Quare libellus supplex qui sequitur S. Congregationi de Propaganda Fide porrectus est: —

Beatissime Pater, Fr. Franciscus Xaverius ab Illmimonasterio, Provinciæ Capucinorum Bavariæ Minister, ad pedes

[1] Expediat eligere dies aliqua indulgentia Sodalitatis nondum occupatas, ut festum Septem Dolorum B. M. V. in hebdomada Passionis, vel unumex festis abrogatis agendo festo principali; dies 2 Febr., 24 Junii vel 2 Julii, Dom. infra Oct. Assumptionis B. M. V., 2. Nov. lucrandis indulgentiis partialibus.

[2] "Ex Audientia SSmi., habita die 17 Februarii 1889:—

SSmus. Dominus noster Leo, Divina providentia PP. XIII., referente me infrascripto Archiepiscopo Tyrenensi S. Congr. de Prop. Fid. Secret., benigne indulsit ut Indulgentias jam obtentas lucrari valeant adscriptæ die statuto vel etiam Dominica sequenti.—D. ARCHIEP. TYREN. *Secr.*

[3] Leo PP. XIII. d. 16 Januar. 1881.

[4] Leo PP. XIII. d. 28 Martii 1886.

S. V. humiliter provolutus, exponit, quod piam mulierum Sodalitatem in Ecclesia parochiali S. Augustini Ordinis, Capucinorum Civitatis Pittsburgensis sub titulo Matrum Christianarum [1] canonice erectam plurimis indulgentiis, sive plenariis sive partialibus, S. V. per Breve diei 7 Maji 1878 ditare dignata est. [2]

Orator nunc humillime supplicat quatenus prædictam Sodalitatem novo favore Sanctitas Vestra pro sua benignitate insignire velit, elevando nempe eamdem Sodalitatem ad gradum Archisodalitatis, ita ut in posterum Director possit et valeat alias Sodalitates, sub eodem titulo [3] in Pittsburgensi aut in aliis Diœcesibus [4] institutas aut instituendas, aggregare, ea tamen lege, ut Sodalitas in altera Diœcesi canonice erecta aggregari nequeat, nisi obtentis in hunc finem respectivi Ordinarii approbatione et commendatione.

Ad quod rescriptum fuit:

Ex Audientia SSmi diei 16 Januarii 1881.

SSmus Dominus Noster Leo, Divina Providentia PP. XIII, referente me infrascripto S. Congregationis de Propaganda Fide Secretario, porrectis precibus benigne in omnibus annuere dignatus est pro gratia juxta petita, servatis servandis.

Datum Romæ ex Aed. S. Congregationis die et anno ut supra.

Fr. Mascotti *Secretarius.*

BOOK REVIEW.

PRINCIPLES OF ANTHROPOLOGY AND BIOLOGY, by Rev. Thomas Hughes, S.J. Second Edit. N. Y.: Benziger Bros. 1890. pp. 178.

In a controversy on Evolution carried on last year in a leading news-

[1] "Sub titulo Matrum Christianarum" — nomine non stricte interpretando, quum ab initio etiam mulieres admissæ fuerint, quæ liberis nunquam non caruerint.—

[2] Indulgentiæ nuper concessæ jam supra in Summario Privilegiorum continentur.

[3] "Sub eodem titulo" — a Sodalitate aggreganda simpliciter assumendo.

[4] "Aut aliis in Diœcesibus" — facultas aggregandi nullis circumscripta terminis.

paper the advocate of the theory recommended to his readers Prof. Cope's "Origin of the Fittest." Here is a specimen of the material superabounding in the work thus endorsed: "It is infinitely improbable that a being endowed with such capacities for gradual progress as man has exhibited, should have been full-fledged in accomplishments at the moment when he could first claim his high title, and abandon that of his simian ancestors. We are therefore required to admit the growth of human intelligence from a primitive state of inactivity and absolute ignorance, including the development of one important mode of its expression—speech; as well as that of the moral qualities and of man's social system —the form in which his ideas of morality are first displayed" (p. 148).—"The position (fall of man from a high state) may be true in certain cases, which represent perhaps a condition of senility, but in general we believe that savagery was the condition of the first men" (p. 150). This is a fair sample of the assertions, generally backed up, of course, by plausible though sophistical argument, pervading the popular scientific (?) literature of the time. Full many a welcome therefore to whatever antidote may be offered for the public poison. The modest little book before us serves in large measure the good cause. It reproduces four lectures delivered by the author in the winter of 1888-89 before the Detroit College Alumni, and though retaining the charm and sparkle of the lecture, lacks none of the critical reasoning of a scientific essay. It takes up the central question of Anthropology—the origin and development of the human race—and proves that science and history lead to the one tenable solution, that of revelation. "Traditions coming down to us by many an avenue, like an old melody never lost, sing of a better time that was, and of a supernatural state which was and which ceased to be—of a sin, and then a fall, and then of the many days of a future better state that is to come. Thus, forward and backward alike, natural science bears us to the supernatural. In the retrospect and in the prospect, the human ever leads to the divine, as the waters to the sea" (p. 84). Two lectures discuss the main questions of Biology—Darwinism and Evolution. The first of these two is particularly good in its exposition of the fallacies lurking in the Darwinian hypothesis.

Whilst a work like this, which aims at being popularly scientific, ought not to be loaded down with foot notes, still we think a good point might have been gained by giving the exact sources of at least the leading citations. Moreover, though continuous fertility appears to be the

chief essential note of species, yet in so important a matter it might have been well to answer the objections made by evolutionists against the non-fertility of hybrids. For the rest, we heartily recommend this work to all who seek to know the real value of recent scientific theories regarding its subject matter, when tested by common sense and sound logic.

F. P. S.

NICOLAI NILLES E SOC. JESU COMMENTARIA IN CONCILIUM PLENARIUM BALTIMORENSE TERTIUM ex Prælectionibus academicis excerpta. Pars I.: Acta Concilii. Pars II.: Decreta Concilii. Editio domestica, privatis auditorum usibus accommodata.—Oeniponte: Ex Offic. F. Rauch (C. Pustet). 1888–1890.

The Councils of Baltimore represent, we believe, in the sum of their acts and decrees one of the best codes of canon law in existence. They are not a *Corpus Juris Canonici* in the sense of Gregory XIII, that is to say, collections of canons which contain decrees, decretals, and constitutions, together with what ecclesiastical jurists term "extravagantes;" they are rather a synthetic application of fundamental law and principle to present circumstances, yet so as to adjust themselves to natural development. They take into consideration the formative character of our ecclesiastical commonwealth, and in this respect they run parallel with the Constitution of the United States as the rule and norm of our civil legislation.

Father Nilles takes this practical document, and in true German, scientific fashion analyzes it. Out of its language he constructs a grammar, and comparing the usage of present times with the traditions of the past, he defines what, perhaps as yet understood without definition, may cease to be so hereafter, when the occasions which gave origin to a law may have ceased, while the causes which require its continuance remain in force. There is likewise a considerable amount of incidental history interwoven with the reasoning out of the particular acts and decrees. In fact, the learned writer shows that he is thoroughly familiar with matters relating to the progress and growth of the American Church apart from the legislation upon which he throws so much erudite light. If any one were inclined to smile on seeing the Baltimore *Sun* referred to on several occasions in the grave Latin text as the organ of certain official statements regarding the Catholic University, we would remind him of the inscription on the title "Privatis auditorum usibus accommodata," which will likewise account for other names

immortalized in the work through circumstances great and small.

But the critical character of the book makes it of great value. It throws entirely new light on several questions of much importance.

An instance of this kind is the question regarding the obligation of bishops to provide for priests who have been suspended from duty through their own fault. The Second Plenary Council, adopting a decree from the Provincial Council of St. Louis, approved by the Holy See, made the following statute *legis communis:* "Sacerdotes quibus per Ordinarii sententiam sacerdotii exercitium interdictum fuerit, nullum jus habent ad sustentationem ab eo petendam, cum ipsi se sua culpa missionibus operam navandi incapaces reddiderint" (Conc. Plen. Balt. II., n. 77). The entire range of canon law, the Council of Trent, and numerous subsequent decisions, in practical cases, by the S. Congregation, go against this measure and teach that a priest never loses the right to honorable sustenance, resting this responsibility upon the bishop under whose jurisdiction he has been ordained or accepted, "ne unquam .... cum dedecore sui ordinis aut stipem quærere, aut sordidum aliquod munus exercere cogeretur" (Conc. Trid., sess. xxi., 2).

We endeavored on a former occasion (Am. Eccl. Review, Vol. III., p. 39, July, 1890) to find an accord of this particular law of the Plenary Council with the general legislation of the Church, by resting the emphasis of the clause in question on the "petendam," as if to say, "they have a right to receive what is necessary, for example, to live in a monastery; but they could make no demands beyond this." But Father Nilles, referring to the fact that this obligation which the Council of Trent places upon bishops rests on the existence of the *Titulus missionis* under which the suspended priest was originally ordained, further shows that the titulus missionis in the canonical sense of the word has no existence in the United States. Accordingly the obligations which that title imposes have no force with us. This he demonstrates from a passage in the late Council, which, in conjunction with the above-named sentence from the previous Second Plenary Synod, presents a sufficiently cogent argument to show that the distinction made in the American law was not accidental, but is founded on fact. The Third Plenary Council, speaking of the offices of bishops and their duty of providing for the clergy of their diocese, ends thus: "Nisi forte hic ipse necessariorum defectus, judicio episcopi cum suis consultoribus, gravi culpa ipsius missionarii accidisset." Upon which our author remarks: "Quo ex

textu comprobatum lector videt, Americano missionis titulo, a sede apostolica veluti ex dispensatione admisso, naturam atque indolem canonici ordinationis tituli non inesse . . . . Cum illos sacerdotes ab alimentorum beneficio exclusos declarat, qui gravi culpa propria non habent, unde vivere honeste possint, de consulto, ad quem iidem ordinati sunt, missionis vim ac rationem canonici tituli detrahit."

Elsewhere the author makes a distinction between the *titulus missionis* as it obtains for those who are ordained by the Propaganda, and the titulus missionis in the United States. "In statibus fœderatis Americæ Septentrionalis obtinet, quod ibidem titulus missionis non tantum valeat, quantum alumnis collegii Urbani de propaganda fide ex titulo missionis sibi a S. Congregatione concesso redit; dum enim propagandistæ vi tituli missionis circa omnia ad cultum et victum necessaria semper securi esse jubentur, in America clericis ad eundem titulum ordinatis sæpe non præstantur necessaria ad vitam honeste transigendam." This is a new view, which will somewhat weaken the arguments of those who have been relying on "The rights of the clergy vindicated."

BOOKS RECEIVED.

The mention of Books under this head does not preclude further notice of them in subsequent numbers.

Cursus Scripturæ Sacræ: COMMENTARIUS IN ECCLESIASTEN ET CANTICUM CANTICORUN auctore Girardo Gietmann, S.J.—Parisiis: Sumptibus P. Lethielleux, edit. 1890.

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JUS CANONICUM GENERALE Distributum in articulos quos collegit et ordinavit A. Pillet, Jur. Can. Prof. ordin. Insulens.—Parisiis: Sumptibus P. Lethielleux, edit. 1890.

VADE MECUM CONFESSARIORUM seu practica methodus Sacramenti Pœnitentiæ Administrandi post Bullam Apostolicæ Sedis. Editio quarta emendatior et locupletior. P. Salvatoris de Philippis Miss. Ap. G. B. C. O. P.—Parisiis: Sumptibus P. Lethielleux, edit. 1890.

NEO-CONFESSARIUS Practice Instructus seu Methodus Rite obeundi munus Confessarii in gratiam Juniorum qui ad curam animarum

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NEO-CONFESSARIUS Practice Instructus seu Methodus Rite obeundi munus Confessarii in gratiam Juniorum qui ad curam animarum

adspirant. A. R. P. Joanne Reuter, S. J. Editio nova emendatior.—Parisiis: Sumptibus P. Lethielleux, edit. 1890.

THE CROWN OF THORNS, or the Little Breviary of the Holy Face. A complete manual of Devotion and Reparation, etc. By the Sisters of the Divine Compassion. Withan Introd. Notice by the Right Rev. Mgr. Preston. New York, Cincinn., Chicago; Benziger Bros. 1890.

DE PHILOSOPHIA MORALI Prælectiones quas in Collegio Georgiopolitano Soc. Jesu anno MDCCCLXXXIX–X habuit P. Nicolaus Russo, S. J.—Neo-Eboraci, Cincinn., Chicago: Benziger Fratres 1890.

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